

FIVE  
SERMONS,  
V P O N S E V E R A L L  
O C C A S I O N S P R E A C H D  
A T P A V L S C R O S S E,  
A N D  
A T S A I N T M A R I E S,  
I N O X F O R D.

By  
*Humphry Sydenham, M<sup>r</sup> of Arts,* and  
Fellow of W A D H A M C o l l e d g e i n  
O X F O R D.



L O N D O N,  
Printed for I O H N P A R K E R.  
1 6 2 6.

FIVE  
SERMONS

BY JOHN SEVER  
OF OXFORD  
AT THE  
UNIVERSITY OF OXFORD  
IN OXFORD

Printed by W. G. & Co. in  
the University of Oxford

THE UNIVERSITY OF OXFORD



PRINTED BY W. G. & Co. in the University of Oxford

JOHN SEVER  
OF OXFORD  
1850



TO THE RIGHT  
HONOURABLE,

HENRY, LORD DANVERS,  
BARON OF DANCY, AND

Earle of DANBY; The glory  
of both Ages.

MY GOOD LORD,



That *service* is  
most free of *in-*  
*sinuatiō*, which is  
so of *attendance*;  
whilst others  
onely *looke* on  
your *vertues*, with your *fortunes*,  
and admire them, I both *weigh*, and

contemplate, and so honor you more  
than they by how much a iust  
*speculation* exceeds an outward  
and *partiall suruey* of men, and of  
their *actions*. 'Tis my beleefe in  
*that* hath arm'd my resolution in  
this bold tender of my *labours*,  
which though I acknowledge  
vnworthy either of your *iudgement*, or acceptance, yet the noble  
incouragements and faire inter-  
pretations you haue giuen *those*  
formerly deliuer'd in your *eare*,  
haue taught me a confidence that  
you will entertaine *these* also  
offer'd to your *eye*; a *Judge*  
more seuerethan the other, be-  
cause more subtle, and (what  
is more) more deliberate; how-  
euer, did I not beleefe they  
would

would passe the mercy of an *honourable* perusall, I should neuer haue expos'd them to the criticisme and comment of a censorious *Age*, which vnderualues *most* things because they are *common*, and *many* things, because they are good. Though *mine* can lay no title to the *latter* in respect of their *frame* and *structure*, they may of the *subiect*, that is *sacred*, and should at least *inuite* acceptance, if not *inforce* it. As they are ( *most Noble Lord* ) vouchsafe them entertainment; they were publisht at the importunities of some *private*, but *reall* friends, to whom they addresse theselues only for *suruey*, to you now, for *patronage*, they may *incourage* my proceedings, but  
greatnesse

greatnesse must protect them; your  
countenance they beg which if  
you daine to afford, you no lesse  
crowne them, than the *Author*, who in all humilitie deuotes  
himselfe

*Your Lordships vnfeined  
honourer and loyall  
seruant,*

HVM: SYDENHAM.

*The* ATHENIAN *Babler.*

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A  
**SERMON**

PREACHED AT

St. M A R I E S in *Oxforde*,

the 9. of *Iuly*, 1626. being

ACT-Sunday.

By

*Humphry Sydenham*, Master of

Arts, and Fellow of WADHAM-

Colledge in *Oxon.*



LONDON.

Printed by B. A. and T. FAVVET, for Iohn

PARKER. 1627.

THE AFRICAN

# SERMON

PREACHED

AT THE

CHURCH

OF

THE

TRINITY

LONDON.

Printed by B. and T. Paine, 1810.

Price 1s.

TO  
THE HOPEFULL  
EXPECTATION, BOTH  
OF HIS NAME, AND

Countrey,

Sir HUGH PORTMAN,  
BARONET,  
*this.*

MY HONOVR'D S<sup>r</sup>.



Oweuer *the*  
publishing of other  
Labours may enti-  
tle mee to Osten-  
tation, this cannot  
but touch upon  
Humilitie, since I  
haue exposed that  
to the Eye onely of a Nation, which I had  
formerly to the Ear of a World, a Vniuer-  
sitie; a World more Glorious then that  
which inuolues it, by how much it exceeds

the other, in her Iudgement, in her Charitie, and (what is Noble, too) her incouragement; of the latter, I had some taste in the delivery of this, when I was a fitter object of her Pitie, then approbation, whether shee reflected on Minde, or Body, my Discourse, or Mee. But that was the extension of her goodnesse, nothing that my weaknesse could expect, or point at, but the Mercy of my worthy Friends, amongst whom, as, you were then pleased to approve it, so, now vouchsafe both to peruse and Countenance; In that you shall glorifie the endeavours of him, who lookes no higher, then the honour of this title,

Your Friend that

ever serves you

HVM: SYDENHAM.



# THE ATHENIAN BABLER.

Text. ACTS, 17. Vers. 18.

*Some said; what will this Babler say?*



He Life of a true Christian the Apostle calls a continuall warfare; The life of a true Apostle the Christian calls a continual Martyrdome; Each act of it hath a bloody sceane, but not a mortall; A few woundes cannot yet terminate his misery, though they begin his glory. There are diuers tough breathings required to the Cœlestiall race; many a bleeding scarre to the good Fight, sweatings, wrestlings, tuggings numberlesse to the crowne of Glory. PAVL had long since begun the

B

course

Verſ. 23, 24.  
25, 26, 27, 28.

Act. 14, v. 10.  
19.  
Act. 16, 18, 23.

Act. 17. 23.

Act. 17. 27.

course and finiſht it, and can ſhew you a platforme of all the ſufferings; the ſcrowle is ready drawne with his owne hand, you may peruſe it if you pleaſe, 2. *Corinth*, 11. where crueltie ſeemes to bee methodicall, and torment accurate, perſecution tumbles on perſecution, as a billow on a billow, this on the necke of that; one ſeales not the truth of his Apoſtleſhip, many ſhall. Hee was but now at *Lyſtra*, where hee cured a Cripple, and hee is ſtoned for it; by and by at *Philippi* hee caſts out a Diuell, and hee is ſcourged. Heere's not all; ſufferings of the body are not load enough for an Apoſtle; if hee loue his Lord and Maſter (as hee ought) hee muſt haue ſome of reputation too; hee that hath bene ſo long acquainted with the Laſh of the hand, muſt now feele that of the tongue too: Buſſettings are not ſufficient for Diſciples, they muſt haue reuilingſ alſo for the name of I E S V S. P A V L therefore ſhall now to *Athens* (the eye of the learned world and ſeate of the Philoſopher) where hee meets with language as peruerſe as the Religion, and amongſt many falſe ones, findes no entertainment for the true; The mention of a I E S V S Crucified ſtands not with the Faith of an *Athenian*, nor a ſtory of the Reſurrection with his Philoſophie. The Altar there conſecrated to the *unknowne* will not ſo ſoone ſmoake to the *jealouſ God*. The glorious Statues of *Mars* and *Jupiter*, cannot yet bee tranſlated to the forme of a *Nazarite*. 'Tis not a bare relation can plant C H R I S T at *Athens*, it muſt bee Reason, the ſi- new and ſtrength of ſome powerfull Argument; and to this purpoſe P A V L was but now in hot Diſputation with the *Iewes* there in the *Synagogue*. By this time he hath diſpatcht; for loe yonder where hee ſtands in earneſt diſcourſe with the people in the  
Mar-

*Market* ? The tumult is enlarged, and the *Athenian*, already tickled with the expectation of some noueltie ; Anon, the Gowne belets him, and all the rigid Sects of the Philosophers ; as the throng increaseth, so doth the Cry ; On that side, Censure, - *Some sayd hee was a setter forth of strange Gods*, on this side, Preiudice, - *And some said, What wilt this Babler say ?*

In the diuision of which tumult wilt please you to obserue mine.

1. *The persons Preiudicate*, maskt heere vnder a doubtfull Pronounce, *Quidam* - *some*, - *Τίνας ἔλεγον*, - *some sayd*. - 2. *The person prejudic'd*, cloathed in a terme of obloquy and dishonour, *σπερμαλόγος* - *Babler*, - *What wilt this Babler say ?* Thus the Field stands pitcht where wee may view the parts, as the persons, In a double Squadron, no more. PAVL and his Spirit in one part of the *Battalion* ; *Epicures*, *Stoicks* with their Philosophie, in the other, the rest are but lookers on, no sharers in the conflict. Heeres all ; All that's naturall from the words, and not wrested ; For ( mine owne part ) I'll not pull Scripture into pieces, digging for particulars which are not offred, for that were to torment a Text, not diuide it. I affect nothing that is forc'd, loue Fluentnesse, and ( what the maiestie of this place may ( perchance ) looke sowe on ) plainnesse. Howeuér, at this time, I haue a little endeououred that way, that those of *Corinth* and *Ephesus* may aswell heare PAVL as these of *Athens*. I come not now to play with the quaint eare but to rubbe it, nor to cherish the dancing expectation of those *Athenians* which cry - *Newes, Newes*, - but to soyle it. And this is well enough for a *Babler*, that's the doome at *Athens*, mine, now, and justly too. I may not expect a greater mercy of

Act 17. V. 18.

the tongue thence, then an Apostle had, especially when a *Stoicke* raignes in it. Whose Religion (for the most part) is but snarling, and a maine peece of his learning, Censure; But let's heare first what hee can say of the *Babler*, next, what the *Babler* will say. I begin with the persons preiudicate, *Τίς ὁ λέγων*, *Some sayd*.

*PARS I.*

\* Verſ. 17.

In cap. 17. Act.

*Aretius* in cap.  
17. Act.

Act. 17. v. 22.

Gen. not. *ibid.*

*Some? What some? The front of this verse presents them both in their qualitie, and number; Philosophers. What of all Sects? No. - \* Certaine Philosophers - of old, σοφοί, since, by the modestie of PYTHAGORAS a little degraded of that height, as if it trenched too neere vpon ambition to entitle themselves immediatly vnto Wisdome, but to the loue of it, and therefore now, φιλόσοφοι, yet still of venerable esteeme amongst the Athenians. ARETIVS calls them their *Divina*; BRENTIVS, their *Patriarkes* and their *Prophets*. Each word they spake was as canonicall as Text, and they themselves both Masters of it, and of the people. Of these there were diuers Sects, two (heere) specified. *Epicures*, *Stoickes*; these were extreames in the rules both of their life, and tenent; the *Epicure* in the defect, the *Stoicke* in the exesse. Betweene them both were the *Peripatericks* and the *Academicks*, better mixt and qualified in their opinion, stooping neyther to the loosenesse of the one, nor the austeritie of the other; but of these no mention in the Text. The *Areopagites* (intimated in the foot of this Chapter) were not *Philosophers*, but the *Athenian* Iudges, some say, others, their *Consuls*, or their *Senatours*: In the street of *Mars* (where the *Athenians* brought PAVL, and enquired of his Doctrine) was their Tribunal, where they sate vpon their more weighty affaires, and, of old, arraigned SOCRATES and condemned him*

him of impietie. But I haue no quarrell to these; since I finde they had none to the Apostle; The *Stoicke* and the *Epicure* are the sole incendiaries and ringleaders of the tumult, whom the very Text points out in this, - *τινες ελεγον* - some sayd, - men as opposite in their opinion, as to the truth; one seated his chiefe happinesse in the pleasure of the Body, the other in the vertues of the Mind. The *Epicure* attributed too much to voluptuousnesse, the *Stoicke* to the want of it; that would haue a vacuitie of griefe both in mind, and sence; this taught his - *απαθειαν* - a nullitie of all affections in eyther. These are the broad and common Differences in their opinion, and such as heere tread opposite to the Doctrine of Saint PAVL; but there are others more cryticall and nice, which not finding touch'd by the pen of the Holy Ghost, I presume to enquire after in their owne Schooles, in *Zeno's Stoā* for one, and in *Epicurus Garden* for the other. A trauaile somewhat vnnecessary for *Athens* amongst *Philosophers*, where they are daily canuast. Yet (perchance) there may bee - some Nobles heere of *Berea*, and Chiefe Women of *Thessalonica*, which haue receined PAVL with all willingness - which know them not. I shall bee onely your remembrancer, their informer.

*Epicures* (for I begin with them, they haue the precedence in the Text) challenge both name, and pedigree, from EPICVRVS the founder, and Father of that Sect. Hee was borne at *Athens* seauen yeares after the Death of PLATO, where he liued, taught, dyed. Hee wrote 300. Bookes in his owne Art, without reference to a second Pen, and (what is strange) obseruation; no sentence, no precept of Philosopher, but his owne; those of DEMOCRITVS, de *Atomis*, and of ARISTIPPVS, de *Voluptate*,

Arctius in cap.  
17. Act.

Verf. 17.  
Verf. 4.

Lib. 2. Hist.

Lib. de Epicur.

A Fere sic in  
Locum.Alexand ab A-  
lex. lib. 7. Gena-  
lium Dierum.  
Cap. II.

I.

In Epistol ad  
Herodotum.

tate, DIONISIUS HALICARNASSEVS calls his. His deportment and way of carriage in matters of Morallitie was very remarkable. *In Parentes pietas, in Fratres Beneficentia, in Servos mansuetudo.* ('Tis the triple commendation LAERTIUS giues him.) And in lieu of these, and the like vertues, his Countrey afterwards erected many brazen Statues, and ATHENÆVS wrote certayne Epitaphes to the perpetuall embalming both of his name and honour. Hee was one it seemes more irregular in his tenent, then his life, abstentious hee was, moderate, in his repast, in his desires, - *Oleribus utens exiguis*, HEROME sayes, and hee confesses himselfe in his Epistles, that Temperance was his Feast, the lowest stayre of it, Parcomonie: *Aquâ contentus & potens*. His place of teaching was in Gardens, and the manner not onely to the capacitie, but the Disposition of his hearer.

The whole Fabricke of his precepts hee builds vpon this double ground; The one on Mans part, that hee is composed of a double substance, a Body, and a Soule, and both these mortall; yea, the Soule vanisht sooner then the Body; For when the Soule is breathed out, the Body yet remains the same and the proportion of parts, perfect. *Anima mox ut exierit veluti fumus vento diuerberata, dissoluitur*. But the Soule is no sooner seperate then blowne away, like smoake scattered by the wind. So S. AVGVSTINE relates the opinion in his Tract. *De Epic. & Stoic. 5. Cap.* On this foundation was raised their great opinion, that Mans chiefest happinesse consisted in the pleasure of the Body. *The rest of that was the end of all Blessednesse, For to this purpose doe Wee all things, that Wee may neyther bee disturbed nor grieved,* ('tis EPICVRVS owne Doctrine.)

Yet

Yet euery pleasure is not so magnified, as that of the Pallate by superfluitie, of the Body by effeminate-  
ness; But, When after a long tolleration of sorrow a  
greater pleasure ensues, When the Body is no more bea-  
ten with griefe, the Mind vntost and free from all  
waues of perturbation, there was the true Happinesse.  
Hee was blessed that enjoyed those Delights in present;  
future, they neither beleened, nor cared for, Death was  
the slaughterman of all: And therefore SENECA  
calls the Schoole of the Epicures; *Delicatam, & um-  
braticam, apud quos virtus voluptatis ministra*. For  
if the Soule also perisheth with the Body, the dirge  
and requiem that they sing, is *Ede, Bibe, Lude, Eate*  
and *Drinke*, for to morrow wee shall Dye; and after  
Death what pleasure? And therefore wee find their  
vsuall *Epicadium* ὁ θάνατος ἀδελφὸς ἡμῶν, - Death  
is nothing to vs, for What is dissolued wants sence, and  
what wants sence is nothing to vs. For if Man bee  
composed of Body and Soule, and Death bee the disso-  
lution of both, the burthen of their song runnes in-  
stantly, *Cum sumus, non est mors, cum autem mors*  
*est, non sumus*, so SEXTVS EMPIRICVS; More-  
ouer, they would haue the Soule a kind of body, o-  
therwise (say they) it would neither doe nor suffer.  
*Incorporeum*, with them, is all one with *Vacuum*;  
and therefore, the Soule (they sayd) was composed of  
*Atomes*, and when the Atoms in a man were dissol-  
ued, then the Soule dyed, as EPICVRVS himselte in  
his Epistle to HERODOTVS.

The other foundation is on Gods part, for the  
Epicure grants there is a GOD, but denies his  
Providence; howbeit, vnder a glorious colour - *De-  
um ad Caeli cardines obambulare, & nulla tangi mor-  
taliū curâ*, as if, forsooth, it would not stand with  
the maiestie of the world to regard what is done in  
those

Senec. lib. 4. de  
Benefic.

Lib. 3. Pyrron.  
Hypotyp. cap. 24

2.

Qualis in Locum

In Apolog. ad-  
vers. gentes. cap.  
24.

Allexand ab A-  
lex. lib. 3. Gen-  
lium Dierum.  
Cap. 11.

Tull. 5. de Fini-  
bus & 1. Aca-  
dem.

Ippus iame-  
nuduct ad Stoi-  
sam Phylaseph.

those sublunary parts, and so make God (as TERTULLIAN complains) *Otiosum, & inexcitum neminem in humanis rebus*, - happily conceiting it might detract somewhat from his delight and pleasure, to molest himselfe with the care of this nether World. Aboue all things this moued him most, - *Homines Religiosos*, - that the most Religious men were most of all afflicted, whereas those which did eyther wholly neglect the Gods, or serue them but at their pleasure, came into no misfortune, or at least no misfortune like other men. And, in fine, *Ipsa etiam Tempia fulminibus conflagrari*, - hee obserued that the Temples also rayed for the honour of the Gods, and dedicated to their seruice were oftentimes burnt with fire from Heauen. Out of which premisses the silly Heathen gathers this desperate Conclusion: Surely the Almighty walketh in the height of Heauen, and judgeth not; Tush, GOD careth not for those things.

*Stoicks* (so deriued from *Stoa* where ZENO taught, the Master of that Sect) were of a more sowe and contracted brow; their seuerity drew their name into a Prouerbe, *Stoicum supercilium*, grauitas Stoica: their Precepts were for the most part but a Systeame of harsh and austere paradoxes. A Wiseman is then blest, when under the greatest torments. Metellus liues not more happily then Regulus. A Wiseman is free from all passions. Hee is a foole that doth commiserate his Friend in distresse; Mercy and Pitié are diseases of the minde, and one with the species and perturbations of grieve, Mentall sicknesses disturbe no Wisemans health. Hee can neyther erre, nor bee ignorant, nor deceiue, nor lye. Hee is alone to bee reputed rich, a Master of his owne libertie, a King, without sinne, equall to GOD himselfe; *Hoc est summum bonum*,

bonum, quod si occupas, incipis Deorum socius esse, non supplex, it is SENECA's Stoicisme, in his 31. Epistle. In all Vertues they held a paritie, and so in Sinnes too, *Hee no more faultie than kills a Man,*, then bee that cuts off a Dogs necke. Touching GOD and the nature of him, they strangely varied. Some thought him - an immortall lining Creature, a perfect rationall and a blessed; others granted him a Beeing and Providence; but this Providence they vassall to their Stoicall fate, and make Gods gouernment not free and voluntary, but necessitated and compelled. *Ut Deus ipse fari necessitate constrictus cum Caeli machina violenter ferretur,* (so CALVIN.) Touching Man, they taught that his chiefeft Happinesse was placed in the Minds vertue, which opinion though it shew faire and glorious, tends but to this. *Quemvis mortalem felicitatis suae artificem esse posse,* (sayes BULLINGER.) Euery man should bee the contriuer and squarer out of his owne Happinesse; and thus weake man is hereby blowne vp with a proud confidence, that, being vertuous he should bee adorned with the spoyles of God. *Est aliquid quo sapiens antecedit Deum, ille natura beneficio, non suo sapiens est.* I forbear to translate the proud Blasphemy, it is SENECA's in his 53. Epistle. But me thinkes this vaunting Stoicke might easily haue beene taken downe by his owne Principles, for aske but any of them, how long their soule shall enioy that supposed happinelle. TULLY makes answere for them, *- Diu mansuros aiunt animos, semper negant,* - Like long-liued Crowes, they last out some yeares after the bodies Death; but by their owne confessions grow old continually, and dye at last; and then wherein may the Stoicke bragge more then the Epicure? In this, little. They both held, the Soule was

Tull. 1. de nat. Deorum.

Tull. lib. 1. de nat. Deorum.

Diogen. Laert. in vita Zenō. lib. 7.

In 17. cap. Act.

In Locum.

5. de Finibus.

Laert. lib. de Epicur.

Sextus Emper.  
Pyrron. Hypol.  
cap. 24. lib. 3.

of it selfe a body; the Stoicke did extend it a little further, and then, obnoxious to corruption, too. And yet ANTI PATER, and POSSIDONIVS (chiefe members of that Sect) sayd, the Soule was a hot spirit, for this made vs to moue and breath; And all soules should endure till that heate were extinguisht, CLEANTHES sayd, but CHRYSIPPVS, onely wife-mens. Thus some are as giddy in their opinions, as fottish; others, as detestable, as giddy; one dotes on the world, and would haue it to bee - *Animal rationale*, - The vniuerse must haue a Soule, that immortall, and the parts thereof, *Animantium anima*. A second falls in loue with Vertues, and would haue them to bee *glorious lining Creatures*; but this foole SENECA lasses with an - *O tristes ineptias, ridicula sunt*, in his 113. Epistle. A third adores the Starres, and would haue them nourisht, *the Sonne from the Sea, the Moone from the lesser Waters*. A fourth growes salacious, and hot, and would haue a *communiie of Wines, to Wife-men, of Strumpets, to the residue*. A fifth, yet more diuelish, will haue a libertie of Bed from the Father to the Daughter, from the Mother to the Sonne, from the Brother to the Sister, and so backe againe: and to make all compleatly heathenish (and I tremble to breath it in a Pulpit) A Sonne may participate of the body of his line Mother, and eate the flesh of his dead Father. *ἀνθρώπων detestabile*; Cryes SEXTVS EMPERICVS - *Zeno approbat quod apud nos Sodomitæ*, - in his 3. Booke *Pyrroniarum Hypotyposin*, Cap. 24.

Thus, with as much breuitie as I could, I haue traced out the principall positions of these diuided Sects. Worthy ones no doubt, to bandy against the sacred Fundamentals of an Apostle, yet if it now please you to follow them, - *Ε. σ. τ. ο. α. & hortis*, in Sy-

nagogam.

## The Athenian Babler.

II

*nagogam*, - From their Gallery and Garden where they taught, into their Synagogue, you shall overtake them there all flocked together about S. P A V L, and (as the Text describes it) *encontring* him. Heere is just matter for obseruation, if not for wonder. *Epicures, Stoickes*, men which jarre asmuch as any that beare the name of *Philosophers* can doe amongst themselves, are ready (neuerthelesse) to meet in a tumult and joyne forces against an Apostle, strange, did wee not know that the wisdom of this world were enmitie against GOD, and that - CHRIST unto the Jewes a stumbling Blocke, unto the Grecians foolishnesse. What the ground was which should occasion this assault, S. A V G V S T I N E coniectures to bee (and it is not repugnant to the drift of the Text) *Quid faciat beatam vitam*? What might make a man most happie? The *Epicure* hee answers; *Voluptas corporis*, the pleasure, but with this limitation, the honest pleasure of the body. The *Stoicke* hee sayth, - *Virtus*, - The vertue of the mind; the Apostle replies - *Donum Dei*, it is the giift of GOD: L Y R A addes, that from thence the sequel led them to the Resurrection. For the *Epicures* joy could last no longer then his subiect; his blisse must dye with his body; and the *Stoickes* foresaw not the Soules immortalitie, and therefore could not promise euerlasting Happinesse. But the Apostle hee preacheth a Resurrection of body and soule, and by that Eternall life, and so by consequence euerlasting Happinesse through CHRIST, both of Soule and Body. This seemes to haue been the subiect of their Dispute, but their Arguments I can by no meanes collect; Be like they were so silly, that they were not thought worthy to bee enrolled amongst those more noble Acts of the Apostles, onely their impu-

Act. 17. v. 17.

1. Cor. 1. 23.

Calvin. in Locū.

August. Tract.  
de Epicur. &  
Stoicis, cap 7.

Lyra in cap 17.  
Act.

Act 17. 18.

dence, that is so notorious that it may not bee omitted. For on what side soeuer the victorie goes, theirs is the tryumph; the cry runnes with the *Athenian*, the Philosopher hath non-plust the Diuine, and the Apostle *bables*. Thus the wicked haue bent their bowe and shot their arrowes, euen bitter words, bitter words against the Church and her true members in all Ages. The naturall man led on by the dull light of reason, making Philosophie his Starre, endeauours with those weake twinklings those lesser influences to obscure the glory of the greater light, that of Diuine truth; so it was in the first dawne and rising of the Church. IANNES and IAMBRES, the great Magicians of *Egipt*, withstood MOSES working miracles before PHARAOH. But all the spels of Magicke with their blacke power, neuer wrought so mischieuoussly against the Church as the subtile enchantments of the Philosopher. Christianitie neuer felt such wounds, as from the Schoole of the *Athenian*. The *Seminarie* of the wrangling Artist; the Epicure, *Stoicke*, *Platonist*; they were Philosophers, that's enough; they not onely strugled to oppose Fundamentals of Faith, but to destroy them. Euery age of the Church, and almost euery place of it will giue vs a world of Instances; one *Alexandria* affoordes an *Etius* and a *Demophylus*, against CHRIST; one *Constantinople*, a *Macedonius*, and an *Eurox*, against the Holy Ghost; One *Ephesus*, an *Anthemius*, and a *Theodore*, against the Virgin MARY; One *Athens* (heere) an *Epicure*, and a *Stoicke*, against PAVL; Nay, the sophistry of one peruerse but nimble Disputant, hath cost more liues then are now breathing in the Christian world, and opened such a sluice and Arch through the body of the Easterne Church, which

which was not stopt againe almost in the current of 300. yeares, when downe it blood ran swiftly from the butcheries of *Valens & Constantius*, and the limbes, the thousand limbs of slaughtered Infants swam with the violence of the Torrent, euen then when Christianity groaned vnder the mercilesse inuentions and various tortures of the *Arrian*. Massacre and persecution. Philosophers were the first *Patriarchs* of that Heresie, and hence I suppose was that Edict of *Constantine*, that as a badge and character of their profession, they should bee no more called *Arrians*, but *Porphirians*, the venomous brood of their cursed Master, and one that then blew the coale to most combustions of the Primitiue Church; For at the *Councell of Nice* (the place, and meanes ordayned by that good Emperour for the suppression of *Arrius*, Anno Christi, 325.) some, if not of his name yet of his profession, (for they were Phylosophers) trooped thither in droues and multitudes, not onely to oppose the Bishops, but to vpbraid them. *Odio inflammati quod superstitiosa Gentilium religia antiquari ceperat*, - as *Ruffinus*, lib. I. cap. 3. And before that (in the Apostles time) about the yeare of CHRIST 75. they went about from Citie to Citie with this pretext onely to reforme publique misdemeanors, and to that purpose had certayne Sermons to the people, for rectifying their Conuersation in morrall cariages, and so seemed industrious to reduce them to a better forme, but the maine proiect was to confront the Apostles doctrine, and establish them more immoueuably in the former superstition of the Gentiles, thus did *Dyon*, *Apollonius*, *Euphrates*, *Demetrius*, *Aluisonius*, *Epictetus*, *Lucian*, and others, as *Baronius* in his first Tome 777. pag. nay, the very dregs of them (sayth the Antiquarie) the *Cynicke*;

*Socrat. lib. I. cap. 5.*

*Socr. lib. I. cap. 17.*

*Ad Ann. 75.*

Baron. Ad An-  
num, 164.

Lib. de Prae-  
script. advers.  
Hæres.

Comment. in  
Nabū. ad cap. 3.

and the *Epicure*, so violent (heere) against *PAUL*.  
*Hos pra ceteris infestos sensit Christiana religio.*  
- These were the heathen *Iamizaries*, the chiefe Soul-  
diers and speare-men against the Christian Faith,  
when at *Rome* the sides of that Religion were stricke  
through with their blasphemous Declamations, *Et*  
*petulantii eorum calumnys & dictis miserè proscin-*  
*debat*, the same *Baronius* in his second Tome, pag.  
154. Thus all violent oppositions of Christian truth  
had their first conception in the wombe of *Philoso-*  
*phie*; The Fathers which traffick't with the tumults  
of those times, said in effect as much, - *Omnes hære-*  
*ses subornauit Philosophia*, - *MARCION* came out  
of the Schoole of our *Stoicke*, *CELSVS*, of the *E-*  
*picure*, *VALENTINVS*, of that of *PLATO*; all  
heresies were the flourishing and trimmings of hu-  
maine Learning. *Inde Aones, & forma nescio qua,*  
*& Trinitas hominis apud Valentinum*. Thence those  
*Aones* (I know not what *Ideas*,) and that triple  
man in *Valentinus*, hee was a *Platonist*. Thence  
*Marcions* quiet God, it came from the *Stoickes*;  
And the Soule should be made subiect to Corrupti-  
on, - is an obseruation of the *Epicures*, and the deni-  
all of the Resurrection, the joynt opinion of their  
whole Schooles. And when their - *Materia prima* is  
matcht with God, it is *Zeno's* Discipline, and when  
God is said to bee a fiery Substance, *Heraclitus* hath  
a finger in it, thus *Tertullian*. *S. Hierome* keeps  
on the Catalogue - *inde Ennomius* prefert. Thence  
*Ennomius* drew his poyson against the Eternitie of  
the Sonne of God, For *Whatsoeuer is begotten and*  
*borne before it was begotten*, was not; Thence *Noua-*  
*tus* blockes vp all hope of pardon for offences on  
Gods part, that hee might take away repentance and  
all suite for it, on ours. Thence *Manichæus* dou-  
ble

ble God, and Sabellius single person; and to be short  
*- De illis fontibus uniuersa dogmata argumentationum  
 suarum riuulos trahunt: - Menandrians, Saturnians,  
 Basilidians, Ammonians, Proclians, Iulians, and the  
 residue of that cursed Rabble, had from thence their  
 conception, birth, nourishment, continuance. Here-  
 upon the great Doctor of the Gentiles, writing pur-  
 posely of their Wisdome, alledgeth no other reason  
 why they were not wise vnto Saluation, but the wise-  
 dome of this World. The World through Wisdome  
 knew not God. 1. Cor. cap. 1. vers. 20. And therefore  
 hee prescribes the Colossians 2. - Caueat ne vos seducat,  
 - Take heed least any man spoyle you through Philo-  
 sophie and vaine deceit. Fuerat Athenis, S. P A V L  
 had bin at Athens (sayth Tertullian,) and knew by  
 his often encounter there, how desperately secular  
 and prophane Knowledge wounded Diuine truth.  
 Infomuch, that the Father is of opinion. *Unâ hac  
 sententiâ omnes hareses damnari.* in his 5. Booke a-  
 gainst Marcion, 19. Chapter.*

But whilest wee goe about to vindicate our Apo-  
 stle, let vs not bee too iniurious to the *Philosopher*;  
 The *Epicure* and the *Stoicke* had their Drosse and  
 rubbish, yet they had their Siluer too, which had  
 past the fornace, tryed and purified enough for the  
 practise of a Christian. Though they had Huskes  
 and Acornes for their Swine, yet they had Bread for  
 Men. It was not their Philosophie was so pestilent,  
 but the vse of it; our Apostle reprehends not the  
 true, but the vaine; no doubt there is that which is  
 Sanctified, as well as the Adulterate, otherwise the  
 Fathers would neuer haue stiled Diuinitie, *Philoso-  
 phie*; That is a glorious ray sent downe from Hea-  
 uen by the Father of Light; This but strange Fire,  
 some *Prometheus* stole thence, and infused into a  
 peece

Johan. Baptist.  
 Chrysost. de  
 Ethic. Philos.  
 Caue Legend.  
 Quinar. 1.

Colos. 2. 4.

De Praescript.  
 aduers. Hares.

Cap. 4.

Cap. 1.

Lib. 3. cap. 19.

In Col. cum  
Trypho Indao.

Ad Annu. 120.

peece of babling clay which circumuents weake men, and vnder a shadow and pretext of Wisedome, oftentimes carries away probabilitie for truth. And it was this latter that inflamed the youth of AVGVSTINE to the study of it; but he was soone cool'd when hee descried the other; then - *Nomen Christi non erat ibi*, - in the 3. of his *Confessions*. And the words - *in uis xpi uerba* were not now to bee read in the great *Peripatetiq.* - Insomuch, that that former asseueration of his - *Philosophos tantum extuli, quantum impius non oportuit*, - hee recant's in the first of his *Retractions*; and against the *Academicks* hee is at once zealous and peremptorie. - *Huius mundi Philosophiam sacra nostra meritissime detestantur*, - Our sacred Discipline vtterly detests Philotophie; But what? *The Philosophie of this world*, which I know not whether it hath more conuinc'd, or begotten errour, or improv'd vs in our knowledge, or staggered vs. And therefore *Iustin Martyr*, after his Conuersion from the Philosopher to the Christian, complayned hee was deluded by reading *Plato*; and *Clemens Alexandrinus* reports of *Carpocrates* and *Epiphanes*, who reading in *PLATOES Common-Wealth* that - *Wines ought to bee common*, taught instantly their owne to follow that vertuous principle, it is *Baronius* Quorat. in his 2. Tome, pag. 76. Thus the Gold which *SALOMON* transports from *Ophyr*, hammered and polished as it ought, beautifies the Temple, but if it fall into the hands of the *Babylonians* they worke it to the Ruine of the Citie of GOD.

And by this time *PAVL* hath past his encounter, and begins now to suspect the censure of the Philosopher. Hee that enters the *Synagogue at Athens* is to expect nimble Eares, and sharpe Tongues. If hee  
Dispute,

Dispute, hee must hazard an absurditie; if he Preach, hee *Babbles*. What hee doth on the one side lesse affectedly, and plaine, the *Epicure* wrests instantly to the censure of a *Bull*, what more tierfely, and polite; on the other, the *Stoicke* to a *strong Line*. Thus betweene the acutenesse of the one, and the superciliousnesse of the other, P A V L shall not scape his lash; but the comfort is, except that the Paralell (heere) exceeds the patterne, our Criticks are not numberlesse; onely, *Tines* - some sayd; and these some (too) very probably, but *Philosophers*; that is, - *Gloria animalia & popularis aura atq; rumoris venalia mancipia*, as HIEROME characteres them. Creatures that will bee bought and sold for popular applause; and when those factions are thus met, that is the issue? All they leaue behind is but a meere saying, - *τις ελεγει*, - some sayd, - and not said onely of late, but done too, done violently against P A V L, not onely at *Athens*, in the *Synagogue*, but in the hill of *Mars* too, the place of their consultation, where if the rude *Epicure* and the *Stoicke* cannot cry him downe enough, at *Corinth*, *Jewes* shall rise against him, and bring him to the judgement seate before *Gallio* the chiefe Deputie, for doing things otherwise then the Law; but maugre all their spight, it was found (said the Text) but a - *cauill of names and wordes*, - and hee is dismiss the Tribunall with consent of the judge, and little glory to the Persecutor; The story you may finde in the 18. of this Booke, the application neerer home, thus. There is an out-side austeritie which lookes grim vpon offences, and pretends strangely to publique Reformation; but the heart is double, and the designe base, when it is not out of zeale to the common cause, but enuy to the person. There are some which can harbour cleanly

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Act. 17. v. 23.

Act. 18. 5.

an inueterate grudge, and like cunning Apothecaries guild handſomely their bitter Pills; but when occaſion of Reuerge is offered, like Wind that is crept into the Cauernes of the earth, it ſwells and ſtruggles, and ſhakes the whole maſſe and bulke till it hath vent, which not finding cloſe enough by their owne perſons, they ſet their Pioners a digging, and their Moles are heauing vnder earth, thinking to blow vp all vnſeene. There is no malice ſo deſperate as that which lyes in ambuſh, and with her fangs hid, that proiect is euer mercileſſe, though the ſtroake miſcarrie.

Beloued, if *Athens* bee thus an enemy to *Athens*, and will nurſe vp Snakes in her owne boſome, and vultures for her owne heart, what can ſhee expect from the lippes of Aſpes, and venome of ſharpe ſet Tongues, which cry of her as they did ſometimes of *Ieruſalem*, - *Downe With it euent to the ground?* - *The Virgin, daughter is become an Harlot*, the rendezuouſ of the *Epicure*, the *Synagogue* of Lewdneſſe, the *Pappe* of exorbitancie, - *Τίσις ἐλεγον*, - *Some ſayd it*. Some, that not onely went out from vs, but were of vs too, but whileſt heere little better, then profeſt *Epicures*, at *Rome* ( lately ) bold *Stoickes*, and in a beardedleſſe auſteritie, cry downe the Diſcipline of *Athens* in open Senate; There are ſome ſo ambitious of the thing called *Honour*, ( indeed but a meere tympanie, and ayre of true Honour ) that they will venter for it through the jawes of Periurie, forgetting the loyaltie they owed to their ſometimes Mother, and the fearefull engagements made her by way of Oath for the vindicating of her honour; but theſe haue ſayd, and had they ſaid truely, it had beene in ſuch a high iniuſtice, and in ſonnes too broadly diſcouers their little truth of affection, and leſſe of iugde-

iudgement. As for those ignorant cryes, the monster multitude casts vpon *Athens*, heere, shee hath made the obieſt both of their ſcorne, and pitie. The wounds, the vnnaturall wounds from her owne **N E R O** ſo touch our **A G R I P P I N A**.

And now the *Epicure*, and the *Stoicke*, haue ſayd, ſayd, and done what they can, againſt **P A V L**, and againſt *Athens*; you haue heard their violence; pleaſe you now turne your attentions from the *Philosopher* to the *Diuine*, and heare - *What the Babler will ſay.*

*What will this Babler ſay?*

**A** GOD, at *Myletum*? at *Lyſtra*, **M E R C V R I E**? and at *Athens*, a *Babler*? Sure mens cenſures vary with the place, and as the Clime is teated, ſo is the opinion: Had they ſteapt all their malice and wit in one head-piece, and vented it by a tongue more ſcurrilous then that of **R A B S H E K E Y**, they could not haue prophaned the honour of an Apoſtle with a terme of ſuch barbarouſneſſe and derogation. *Babler*; A word ſo foule and odious, of that latitude, and various ſignification in the originall, that both Translators, and Expoſitors, haue beene plunged ſtrangely and deuided in the apt rendring it in a ſecond Language; to omit the vulgar ones of - *Nugator*, *Rabula*, *Garrulus*, *Blaterator*, - as of thoſe which follow the heele and tracke of the Letter, meerely; others, which more cloſely purſue the Metaphor giue it vs, by - *Se-minator* - *verborum*, - a ſower of words; others - *Semini* - *verbis* - a ſeeder of them, a third ſort, - *Semiliguſ*,

*Pars 2.*  
*Act 28. verſ. 6.*  
*& Cap. 24. 12.*

*H. ſichius -*  
*ὁ φλυαρός. -*  
*Leonardus Art-*  
*inus.*  
*Beza in locum,*  
*verus lectio.*

*Erasmus in lo-*  
*cum.*

Cajetan in locū.

Aretius in locum.

Beza vs supra.

Athanans citatū ab Erasmo in locum.

Aretius &amp; Erasmo in locum.

nilegus, - a gatherer of seedes, - and this latter seemes to Kisse and affie nearest with the nature of the word σπερμαλδγος, an Atticke one, (sayes Cajetan.) metaphorically applyed (heere) and hath reference to those σπερμαλδγοι, certayne Birds (Aretius tells vs) so called, - ἀπὸ τῆ τὰ σπερματα ἀρᾶλδγειν - from gathering of Seedes, or - ἀπὸ τῆ σφίρειν τῆς λογῆς - from lowing of Speeches, - though this latter derivation affect not some, as doubly peccant, in the Etymon, and the Metaphor; for then λογισπῆρος had beene more genuine, so Beza. Birds they were of vile esteeme amongst the Athenians, vselesse, neyther for food, nor song, - Sed garrim perpetuo laborantes, - so continually Chattering, that they did racke and perplex the eares of all that heard them, insomuch that it grew prouerbiall amongst the Atticks, that hee that was loude in his discourse, or impertinent or profuse, was instantly - σπερμαλδγος, which seemes to sound one with that σπερματαλδγος Athanans touches, - τετραχες σπερματαλδγοι - quoted by Erasmus. The first (for ought I reade) that euer made vse of the word in this disgracefull way was Demosthenes, and hee flung it vpon Eschines, who being an Athenian, dropt it (be like) afterwards amongst some of the Philosophers, and a Stoicke takes it vppe and bestowes it heere on an Apostle. It was well shoulde'd from the Philosopher to the Diuine; but, me thinks it should not sticke there. Babling ill becomes the lippes of the Lenite; and it cannot hang truely vpon that tongue which hath beene toucht with a Coale from the Altar; and sure justice cannot put it on vs, it must bee malice, or preiudice, or both, and both haue done it, not onely on vs, but that great Apostle P A V L himselve, though choyceley verist in all wayes of Learning, a knowne Scholer,

ler, a profess Disputant, a great Doctor of the *Gentiles*, brought vp at the feet of *Gamaliell*, one that had done so many Myracles to the Conuersion of many, astonishment of all, yet hee cannot passe an *Athenian* without his lash, a *Philosopher* without his Quip, - where the Gowne is so frequent hard baulking the Cryticke; *Lynie* will not like *Trogus*, nor *Caligula*, *Lynie*; *Athanas*, *Plato*, or a third *Athanas*; *Tully*, *Demosthenes*, or the *Lysian*, *Tully*; so many fancies, so many censures, - no auoyding them at *Athens*. Nay, were *PAVL* a second time to arriue it, hee might yet perchance meete with an *Epicure* or a *Stoicke*, would haue a sting at him with his *Quid vult Seminilegus iste? What Will this Babler say?* And this Venome towards *PAVL* swells not onely at *Athens*, but at *Dirbe*, and *Lysra*, and the chiefe Cities of *Lycaonia*; scarce one in a Kingdome but would jerke at a *Paul*; and if hee chance to come before *Felix* the Gouvernour, some black-mouthed *Tertullus* will bee bawling at the barre ready bill'd with a false accusation, - *This man is a mouer of Sedition, goes about to pollute the Temple, a chiefe main-rayner of the Sect of the Nazarites.* - Thus secular malice (through all ages) hath opposed the true members of the Church, and if it cannot disparage the honour of their title, it will spitefully plot the traducement of their honour. - *Up thou Baldpate, Vp thou Baldpate*, Children can cry at *Bethell*; - and, Hee is factions, hee is vnconformable, hee is a *Babler*, at *Athens*, is the popular and common *Vogue*. Heere is a large Field offered me through which I might trauell, but this is not my way, it is too trodden; euery Hackney rodes it, I haue found out as neere a cut, though the passage may seeme more stony and vneuen; thither bend I, where I shall shew you,

Act. 24. 5.

2. King. 2. 23.

how in Diuine matters wee may bee said to *Babble*? how in Secular? in eyther how not? The *Symptomes* of that *Lip-disease*, the danger, the iudgement on it, the cure. Let the *Epicure*, and the *Stoicke*, (a-while) lay by their censure, and heare, now - *What this Babler Will say?* -

*Speech* is the very image whereby the Mind and Soule of the speaker conueyeth it selfe into the bo- some of him that heareth. The Sterne and Rother of the Soule which disposeth the hearts and affections of men, like certayne notes to make vp an exact har- mony. But this must bee soft and gentle then, not ouerscrued; It is with *Speech*, as it is with *Tunes*, if keyed too high, racke no lesse the Instrument then the eare that heares them, when those which are lower pitcht make the harmony both full, and swee- ter; your tumid and forced language harrowes the attention, when the facill and flowing stile doth not so much inuite applause, as command it; it is a gau- dy, but an emasculate and weake eloquence, which is drest onely in a pompe of wordes, and glories more in the strength of the *Epyther*, then the matter; this is the *Body*, the other but the *Garment* of our discourse, which wee should suite as well to euery subiect, as occasion; sometimes more liberally, sometimes more contractedly, least wee be said to *Babble*, - for it is true what *Archidamus* told the O- rator of old, - They which know how to speake well, know also their times of silence. - And (indeed) to speake appositely and much, is not the part of one man, I am sure, not of a wise-man. - *The Wordes of him which hath understanding*, are weighed in the ballance. - Marke - weighed, in the Ballance. - Heere is deliberation of speech, cuennesse - *Pone Domine custodiam ori meo*, - was the Prayer of *Dauid*, - set a watch

*Hooder, lib. 4.  
Eccles. Pol.*

*Charron, lib. 3.  
vs sedome.*

*Hecatus.*

*Ecclesi. 22. 25.*

*Psal. 141. 3.*

watch before my lippes. And in the Law of *Moses*, the Vessell that had not the couering fastened to it was vncleane; and therefore the inner-Parts of a Foole are resembled to a broken vessell, which hath neyther part entire, nor couering, Hee can keepe no knowledge while hee liueth, *Eccles. 21. 14.* Hereupon those more nobly bred amongst the *Romans* learned first to hold their peace, and afterwards to speake. - For *Vnde illi cura Cordis* (saith *Bernard*) *cui ne ipsa quidem adhuc oris circumspēctio?* Hee is an ill treasurer of his owne thoughts, that keepes not the doores of his lippes shut; and that heart is neuer lockt fast vpon any secret, where a profuse tongue layes interest to the Key.

And therefore, Nature hath provided well by fortifying this member more then any part of the *Body*, setting a garrison of the strong and stout men about it, *Eccles. 12.* doubly intrenching it with lippes and teeth, not so much to oppose a forraine inuasion as to allay mutinies within, for the tongue is an vnruely member; and sides much with the peruersnesse of our will; and therefore Reason should keepe strict sentinell vpon it, and as well direct, as guard it. Nature hath proportioned vs a double Eare and Eye to a single Tongue, and Reason interprets instantly. - *Wee should heare and see twice, ere wee speake once.* And indeed our Tongues would follow our sence (sayes *Augustine*) and not our will, and the Father puts the Foole handsomely vpon him, - *Qui non prius verbum ducit ad linguam rationis, quam educat ad linguam oris.* -

Let Reason (saith the Sonne of *Syrach*) goe before euery enterprize and countaile to euery Action, - to euery vertuous action, (besides the latter of these) the Philosopher allowes a double Aduerbe, - *Scienter, Con.*

*Plutar.*

*De 3.plici Cus-  
todis: ling.  
manum.*

*Ad Frates in  
Erem. serm. 2.*

*Eccles. 37. 16.*

*Aristotle Ethic.  
lib. 3.*

Ecclesiast.

Bernard vt sup.

Marke, 9.

Levit 12.13.

Colol. 4.6.

Ad Fratres in  
Erem. serm. 2.August. in Pa-  
rab. seminan.

*Constantièr.* - So that euery discreet designe must haue besides Reason, Knowledge, Counsaile, Constancy; Reason and Knowledge, the pole and card to direct it; Counsaile, Constancie, to steere and ballace it. Hence it is that the tongue of a Wise-man is in his heart, and where the heart of a Foole is, no ignorance so womanish but tels you.

So that the obseruation of *S. Bernard* comes seasonably heere, - *Non personam tibi velim suspectam esse, sed linguam, praeferim, in sermocinatione communi.* - In common talke wee are not to heede the person so much as the tongue, for by the babling of that wee may roue at the weight or weaknesse of the Master; for commonly hee that nothing but talkes, talks nothing, nothing of bulke or substance, shells onely and barks of things without their pith or kernell.

To auoyd then this disease of *Babling* and profuse emptying of vaine words, the Disciples were prescribed, - their - *Habete Sal in vobis*; - and Salt (you know) was commanded of old, not only to Men, but to *Sacrifices* and *Words*. That to words (not laoured aright) *S. Augustine* calls, - *Sal insaturatum ad nullum condimentum*, - it seasons nothing as it should doe, every thing relishes amisse it toucheth. For the *Babler* doth not measure words by their weight, but by their number, neyther regards hee what he speaks, but how much; Thus whiles he labours to perswade the care, hee wounds it, and to inuite his hearer, he torments him. In the Leuiticall Law, the man that had - *Fluxum seminis*, - was vncleane; - And *Gregorie* turnes the Allegorie, on the dispensers of holy Mysteries. - *G O D S* Word is the Seede, the Preacher the Sower of it; or, as *The Father* hath it on the Parable, - *Cophinus seminantis*, - the Seede-mans basket.

basket. - If hee bee then - *Incantè loquax*, - vnpremeditatedly babling. - *Non ad usum generis, sed ad immundissimū semen effundit*, - and such a one in Primitive times was called - *Semini-verbios*, - the Father tels vs in the 2. part of his *Pastorals*, 4. Chapter. And no doubt hee that sowes ouermuch by the Tongue shall seldome fructifie, except the seed bee choice and orderly disposed, Speech being the more exquisite communication of Discourse and Reason, which as it should not bee too courselly open, so not inuolued; Hence the *Athenian* compared it to a rich piece of Arras drawne out in varietie of Stories, which displayed, opened both delight and wonder, but folded vp, neyther; For, it is with Speech as with some Aromaticks and perfumes, which in the masse and rolesmell little, but beaten abroad fill the roome with fragancy. Matter wound vp in obscurity of language growes to the nature of a Riddle, and is not so properly Speech, as Myserie; Things that hammer onely on our eares, not our interlectuals, are no more words, but sounds, meere - babling - ayre (onely,) beaten with distinctle and confused noyse, nothing of substance in it for matter, or for forme; And the man that affects such marticulate- nesse, heare how Gregory playes vpon, - *Ego solertia nomine admiror, ne dicam, stultitia*. A Wise-man (sayes the Philosopher of old) when hee openeth his lippes, as in a Temple wee Behold the goodly similitudes and images of the Soule, - And indeed that Eloquence that is made the obiekt of our sence, and interlectuals carries with it both maiestie and imitation, when that which runnes in a myst or vayle, Censure for the most part, sometimes, Pitie. Let the Babler then that thus speakes in a Cloud, - Pray that hee may interpret, 1. Cor. 14. 13. it will require a

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Com-

Greg lib. 2.  
Past. cap. 4.

Charron. lib. 3.

Themistocles.

Naxian. in Pa-  
sat. Apol.

Socrates.

1. Cor. 14. 13.

Comment from his owne indoltry ; others, are too dull to vndertake a taske of such an endlesse trauaile. It is a preposterous way of interpretation, when the glosse growes obscurer then the Text ; Sermons which were first intended for the illumination of the vnderstanding, are at length growne like those answers of the Oracles, both intricate and doubtfull, They will require the heate of a sublimated braine, cyther to apprehend their raptures, or to reconcile them. But why at *Athens* such prodigies of Learning ? Such monsters of affectation ? Why this elaborate vanitie ? This industrious *Babbling* ? Let it no more touch the grauitie of the *Typet*, or the *Scarlet*, as fitter for a Deske then a Pulpit, and a lash, then a reproofe. But, soft *Stoicke*. Let me not bee censured heere too hastily a *Babler*. I am not so much a friend to the sloenly discourse, as to loath that which hath a decent and modest dresse ; wordes apt and choyse, I hate not, onely those tortured, and affected ones ; I preferre S. *Augustines* golden Key before his wooden, though this may vnlocke Mysteries as well as that ; yet would I not giue way to the kick-shawed discourse, where there is commonly more sauce then meate ; or, as *Quintillian* spake of *Seneca*, - *Chalke Without Sand*, - more of lustre then of weight ; It is the well wouen and substantiall piece taskes mee, yet that too, not without the flourishing and intermixtures of discreet language. For it is heere as it is in Needle-workes, where wee allow light colours, so the ground bee sadde. The Brestplate of Iudgement which *Aaron* wore was made with embroydered workes, and in the Ephod, there were as well diuersities of colours as of riches, - Blew filke, and Purple, and Scarlet, and fine Linnen. - That then of *Epiphanius* is worthy

Exod. 28. 35.

thy both of your memory and imitation, - whose workes were read of the simple for the wordes, of the Learned for the matter. - So, - hee that will not runne the censure of a *Babler*, must haue as well his deepes for the Elephant, as his shallowes for the Lambe; Knowing that some are transported with heate of fancy, and others with strength of judgement, and it is in the choyce of eyther, as in that of Stuffles, which some buy for the roundnesse and substance of the threed, others for the lightnesse of the colour. Matter not cloathed in handshomenesse of wordes is but dusted treasure, and like some Gardens where there is fatnesse of earth, no Flower. Your embellisht phrase without solidnesse of matter, but - *Copiosa agestus* (as Saint *Augustine* styles it) a gandie pouertie, and like some vnhappy Tillages, where there is more of Poppie and Darnell, then good Corne; But, where the materials are cleane, the language keem'd, there is the workmanship of an exact Pen-man; If they are both well mixt and cemented, there is a choyce master-piece, *Apelles* himselve hath beene there.

And howeuer, the discourse that is so brusht and swept others haue thought too effeminate for the Pulpit, yet, in some it is no way of affectation, but of knowledge. High fancies cannot creepe to humble expreffions, and the fault is oftentimes in the preiudice or weakenesse of the receiter, not in the elaboratenesse of the Pen-man. Sermons are not to bee measured by their sound, or the haste and vncharitablenesse of a dull organ, the Eare is a deceitfull one, full of winding and vncertayne doores, and often carries false messages to the Sence, the Eye as it is a more subtile organ, so a more certayne, and though that bee sometimes deceiued too when it is not ma-

ster of the distance, yet vpon stricter perusall of the obiect, it giues you vncorrupt intelligence, when wordes passe (for the most part) by our eares like tunes in a double consort, which wee may heare, not distinguish.

And yet notwithstanding, though at *Athens* amongst Philosophers, this polite way of discourse may bee passable, and draw on sometimes approbation, sometimes applause; yet at *Ephesus* (where *P A V L* is to encounter Beasts) it is but meere *Babbling*; And to what purpose those loftie varieties, in sprinkled Congregations? Raptures and high visions are for *Cesarea*, when *P A V L* is to speake before *Agrippa*, thinner exhortations will serue the Brethren at *Puscoli*. - And when all those descants and quauerings of the plausible and harmonious tongue shall loose their volubilitie and sweetnesse, and forget to warble (as the time will come (the Preacher tels vs) *When all those Daughters of Musicke shall bee brought low*) the plaine long must take at last, that which is set to euery capacitie and eare; and yet will affoord you, as well her varieties of satisfaction, as delight; to the judicious sollid fluentnesse, to apprehensions lower-roofed wayes more troden to aduise, and comfort; to the weak and Soule-sicke, the still voyce, to the obstinate, and remorselesse, *lowder sounds*; perchance this thunderclap may breed a shower, that shower, a sun-shine. Teares and Comfort are the successory children of reprehension, sometimes, the twinnes; Let the sword of the Spirit then cut both wayes, but more to reproofe, then menacing; master thy Vineger with Oyle, so thou shall not so much sharpen the heart of the Sinner, as supple it; some grow more refractary by rebuke, and some more flexible; For, it is with  
the

Act. 26. 13.

Act. 28. 14.

Eccles. 12.

the word of a Preacher, as it is with Fire, which both mollifies and hardens *Steele*, according to the varietie of heates. If wee deriue onely from one Throne coles of fire, and hot Thunderbolts, wee kindle dispaire in him wee teach, not reformation; It is the temperate and gentle fire sparkles into zeale, when that which is too high and turbulent growes at an instant both flame and ashes. *Let the Righteous smite mee friendly* (sayes the Kingly Prophet) *but let not their precious balmes breake my head.* - I allow reprehension a Rod, but not a Fleyle, a hand to lash the transgressions of the time, not as some doe to thresh them.

*Psal. 141. 5.*

PAUL will prescribe the Spirituall combatant a Sword, but not a Speare; except hee had the *Grecians*, - which would both wound and cure. *Marah* may haue bitter waters, but *Gilead* must haue balme too for the broken heart. Where sinnes are full kern'd and ripe, I deny not a Sickle to cut them downe, but the sinner, whither as Corne for the Barne, or Chaffe for the fire, I leaue to the disposal of the great Haruestman.

*Achilles.*

In the apparition of GOD to *Eliab*, on Mount *Horeb*, (you know the Text, and therefore guesse at the allusion.) A strong winde rent the Mountaines, and brake in pieces the Rocke, before the Lord; but the Lord was not in it, and there was a great Earthquake and a Fire, but the Lord was not in it. And in those windes and fires, and earthquakes which are both seene and heard on our *Horeb* heere, the Lord oftentimes is not in them, for then the mountainous and rockie heart would bee cleft a sunder, now it is vn battered and rib'd with Adamant prooffe against perswasion,

*1. King. 19. 11.*

12.

Remond de tri-  
phiis Cupid.

Cant. 4. 6.

Deut. 32. 2.

Exod. 10. 18.

Mat. 17. 3. 4. 5.

Alexand. ab A-  
lex. lib. 3. cap. 12

Knowing that these are but *Men* of Thunder, counterfeit thunder too, and there is a *GOD* that rules the true, his hot bolts and coles of Fire they quake and tremble at, not those fire-workes, and squibs, and flashes heere below, which spleenaticke men sing about (as they thinke) to terrour, but they returne by scorne. It is true (sayes Bernard) - *Sermo est Ventus*, but it is not alwayes, - *Ventus urens*, - *Surge Aquilo*, *veni Austro*, *perfla hortum meum*, & *suam Aramata illius*, - Arise O North, and come O South (the one (you know) is inoyft, and the other cold) yet both of these must blow on the garden of the Spouse, that the Spices thereof may flow out, Cant. 4. 6. In the Song of *Moses*, did not Doctrine drop as the raine? and Speech still as dew? as the shower vpon Hearbes? and as the great raine vpon the Grasse? I confesse, on *Synay* once there was a thicke Cloud, Lightning and Thunder, and the mountayne smoaked; but the Text sayes, - *The people fledde from it*. - But on mount *Tabor*, the Cloud was bright, the Sunne cleere, and a Voÿce heard in stead of Thunder, and then the Disciples cry, - *Edificemus Domine*, - Let vs build heere. Amongst the numberlesse Gods the Heathens had, and the diuers wayes of Sacrifice they appeased them with, the Romaines had their *Hosiam Animalem*, - in which the Soule onely was consecrated to *GOD*, the Host they offered must bee pure and choÿse, not of Bulls or Swine, as creatures fierce and vn-cleane, but of Kids and Lambes, more innocent and milde, and of these too, such as were not lame, or diseased, or had - *Caudam aculeatam*, or, - *Lingnam nigram*, - sayes my Antiquary. You see stings in the tayle, and blacknesse in tongue are exempted heere and thought vnfit for this sacrifice of the Soule. Let

Let the virulent *Babler* leave the Letter and take the Allegorie, and hee hath applyed; - For venomous and foule language doth exasperate, and obdare euen those which the modest and gentle pierces. Let Bil- lowes beate against a Rocke, they fall backe without wounding it, yet if moderate and gentle drops fall on a Stone they hollow it, not by violence, but the of- ten Distillation. Sheepe (sayes *Nazianzene*) are not to bee gouerned by rigour, but perswasion; all those impulsions of necessitie and force, carry with them a shew of tyrannie, and hold neyther with Na- ture nor obseruation, - *Non secus ac planta per vim manibus inflexa*, - sayes the Father. Bend a Plant (and it is with most men as it is with plants) it turnes againe. There was neuer disposition, not cowardly and base, that violence could worke vpon. Ingenui- tie if it bee not alwayes voluntary, it may bee ledde sometimes, but neuer drawne; And therefore *Peter* feeds his Flocke, not by constraint, but willingly, and (as your common *Bablers* neuer doe) not for filthy *Lucre*, but a ready minde. 1. *Peter*, 5. 2. And indeed it is this filthy-*Lucre* - hath occasioned so many *Bab- lers* in our Church, those that will say any thing for the inhauncement of their profite, the improuing of their Stipend; Brey at Vniuersities for a morsell of bread; giue blowes against Learning, make scarres in the face of Knowledge, cry downe the vse of Arts, or what is curiously strung in secular Learn- ings, abandon them from the lippes of the Prea- cher, and confine him onely to a sacred dialect with- out intermixture of prophane Knowledge, or sleeke of humane Eloquence; No marrow of the Father, no subtilty of the Schoole-man, no grauitie of the Philosopher, no policie of the Historian; thereby de- priuing the Church of varietie of Guists, and mana- cling

In Prefat. A-  
polog.

Idem Ibid.

1. *Pet.* 5. 2.

cling and pinning the Holy Ghost to a defect of all outward ornaments, as if that winde which bloweth where it list were forbid to breath any where but in their new-fangled and braine-sicke endeauours.

Hence it is, that the distribution of holy Mysteries growes so to contempt, the dispensers of them entitled to tearmes of obloquy and scorne, exposed to the Paraphrase and Comment of the jeering aduersary. Our *Athens* disparaged, Learning of no price and value, Preaching, *Babbling*, and the mayne reason and inducement why the whole body of Arts thus reeles and wauers. I haue at length met the *Babler*, I desired to grapple with, and wee must exchange a few blowes ere wee part, in which I shall bee home without much flourish. *Sroicke*, once more forbear. Stand aloofe till wee haue past *this* Duell, then let thy censure fall, as the wounds doe, Iustly. Suppose we then a man harnessed and clad with all the glories and habiliments of Nature, besides the rich dowrie and treasure of Art and Knowledge, yet say I not that *this* man without a supernaturall light from the Scripture, is able to vtter those Mysteries as hee ought, eyther in their strength, or decencie. Doubtlesse, the best of ours, eyther for depth of Knowledge, or sublimitie of Inuention, or accuratenesse of Composure, or cleannesse of Zeale, are comparatively meeke *Bablings*, and fall many bowes short of those inspired ones of old; neyther are they Gods word (sayes *Hooker*) in the same manner that the Sermons of the Prophets were, no they are ambiguously tearmed his Word, and are no more the same, then is the Discourse the Theame, or the Line the Rule, by which it is drawne; yet haue they a peculiarity both of vertue and successe; strange prerogatives

*lib. 5. Ecclesi.  
Polit.*

*Doct. Bowels  
Defence, in the  
Chapter of  
Preaching.*

tiues ouer the sodaine passions and affections of most men, whom they not leade onely but entangle, and not fetter barely, but entraunce; in a word, they raigne ouer vs and establish a violent empire and command ouer our very Soules. Diuinitie we confesse the soueraigne Lady and Queene of all Sciences, Arts (if you approue the stile) her Maydes of honour. Are wee not sacriligious then to the state of Soueraigntie when wee rob it of her trayne? The chiefeft complement of Greatnesse is the retinue, take away her equipage you dishonour it. Barre sacred Learning of the attendance of that which is secular, Arts, Sciences, you disrobe it, strip it of its glory. \* Certaine truths in her cannot fully bee discovered without some measure of Knowledge in them all. The Axiomes and principles of Humanitie though they a little runne by those of Diuinitie, yet they doe not thwart them, there may bee difference, no contrarietie, no not in those things which seeme to carry a shew of contrariety. Reason our Mistresse tels vs, - *Verum uero consonat*, - and Truth stands diametrically opposed to Falshood, not to a second truth; for - *Vero nil uerius*, - Philosophicall truths challenge the same source and pedigree Theologicall doe, the same fountaine, and Father, God, and are of the like Truth, though not of the like Authority.

Hence flowes that admirable consent and harmony between the naturall patesactions of God, and the supernaturall; for from God is both Reason and Scripture, and Reason being obscured by Sinne, and blemished by her many errours, the Scripture doth vnscale and beames againe, and so sets her free from her former obliquities and digressions, the light of Nature being dimmed (saith *Ambrose*) was to bee cleared by the Law, the wrests of the Law by the

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Gospell,

*Diuinity* (saith *Basill*) is the fruit, Arts as the leaues, and leaues are not onely for ornament but succour.

*Amand. Polan.*  
*lib. 2. logic.*  
*fol. 113.*

*De Fuga saculi.*  
*cap. 3.*

August. in  
Mal. 101.

Theolog. Logic.  
pag 200.

AQ. 17. 28.

Gosfell, so that Grace doth not abolish Nature, but perfect it, neyther doth Nature reject Grace (saith *Augustine*) but imbrace it. Nay, my Author (and I haue gleaned I confesse some few eares of Corne from his more plentiful crop) quotes *Tertullian*, too very appositely, (and 'tis like *Tertullians* both for the marrow and the reach.) - God first sent Nature to bee our Schoolemistresse, being after to send Prophecie, that thou being first the Disciple of Nature, mightest afterwards the more easily bee induced to beleue Prophecie. Wee may not thinke then the *Ipsè Dixit* of the *Philosopher*, or the weighty depositions of prophane Authors, to bee meere *Chimeraes*, fruitlesse Fancies, *Bablings* of no consequence; though some of them were not true Visions, yet they were not all starke Dreames, PAVL then would neuer haue confuted the Idolaters of *Athens* with their owne \* Text, - *Some of your owne Poets haue sayd it*; There may bee much Hay and Stubble amongst them, but there is some Gold, and precious Stones; try them, if they indure not the touch, throw them by as mettals too course and drossie; but if there be rich Oare mixt with veynes of Earth, why not separated? Why not purged by the fire of Gods word? Why may not this stranger to *Israell*, her head shauen, and the haire of her eye-browes cut bee admitted into the Sanctuary? If one *Copernicus* bee troubled with the Vertigo, and would haue the earth runne round as his head does, shall a whole Sect of *Aristotelians* bee lyable to a disease of giddinesse? Though a *Stoicke* or an *Epicure* oppose PAVL, yet at *Athens* there were *Academickes*, and *Peripatetickes*, Philosophers too, without their tumult, and for ought the Text caueat's mee to the contrary, they were his Con-

Conuerts too. And it is euident that the Apostles, and after them the Fathers, made Arts the Chiefe weapons against the Enemies of the Church, for as some opinions would not bee conuincd without humane Learning, so others affections would not bee perswaded without that eloquence, thus they wounded the Heresies and Apostasies of their times, when the Reuolted *Julian* was impelled to say; - *We are strucke through with our owne Darts.* - All Science whatsoeuer is in the nature of good; and good is good, wheresoeuer I finde it. Upon a Withered branch (sayes *Augustine* to his Donatist) a Grape sometimes may hang, shall I refuse the Grape because the stalk is withered? If on a tempestuous shore I meeete by chance a rich piece of Amber, or richer Pearle, amongst oare, and shels, and froath, and sands, shall I refuse eyther for the stench of the place or the companions? I haue seldome read of any thing but a foolish Cocke that refused Treasure, though on a dunghill. I know Heathens had their slime and mud, and some of their streames ranne impurely, yet they had their Christall fountaynes too, especially the *Platonists*, of which wee might draw, and drinke, and drinke our fill, and drinke as our owne, too, (*Augustine* sayes) they being in the tenure of vniust possessors. For as the *Israelites* (it is the Fathers similitude) tooke from the *Egyptians* their Idols, and Rings, and siluer, & Gold, and bellowed the same vpon the adorning of the Lords Tabernacle, which they had abused by pride and ryot, to the beautifying of the Temples of their false Gods, and did this - *Non auctoritate propria sed precepto* (sayes the Father) not by the instigation of their owne will, but by mandat, sic *Doctrina omnes Gentilium, non solum simulata & superstitiose figmenta, &c.* So all those Doctrines of

Doct. *Cowell.*

*August.*

*Greg. Nazian.*

*August. de Bapt. contra Donatist. lib. 6. cap. 2.*

*August. lib. 2. de Doct. Christiana cap. 40.*

1. Cor. 3.

Epist. ad Corinel.

the Gentiles (their superstitious fictions expunged and layd by) their liberall Disciplines and Precepts of manners (which were their Gold and Siluer) may bee reduced to the vse of sacred Learning, and a Christian may challenge them. *Ad usum justum* tradicandi *Evangelij*, - they are the Fathers owne wordes. - Howeuēr hee puts in a caueat by the way - a - *sed hoc modo instructus*, - the Diuine that is thus accommodated when hee shall addresse himselfe to the vse and search of these heathen treasures, - *Illud Apostolicum cogitare non cesset*, - *Scientia inflat, charitas edificat*, - in his *Lib. 2. de Doct. Christian.* 40. Cap. I neuer yet read that the true vse of secular Learning tooke from the glory of that which was Diuine, I haue, that it hath added, nor that any thing gleaned and pickt, and culled with a cleane hand was distastfull vnto God, I haue that it was approued. I know there is a *Venemous eloquence* (as *Cyprian* wrote of that of *Novatus*) and this perchance the *Babler* himselfe vses, when hee leades silly Creatures captiue, but it is odious both to God and Man, and hath beene the maine Engine in all Ages by which *Schismes* and *Heresies* haue wrought. In those Sacrifices of old, *Leuit. 4. 5.* You know whatsoeuer was vnclane, was an *abomination vnto the Lord*; the Offering it selfe must bee without blemish, the Altar seuen dayes cleansed before it was layd on, the Priest too washed before the Congregation, ere hee dared to immolate; and why not so in this *Holocaust* and Sacrifice of the lippes? Why not the Offering without blemish, the Altar cleansed, the Priest so in his Discourse too, that what is kindled heere may burne as a sweet Incense vnto the Lord? smells that are vn-sauoury neuer touch his nostrils, sounds harsh and jarring, neuer his eares; and therefore, the Bells of  
*Aaron*

Aaron were of pure Gold, - *Ne subaratum ali-*  
*quod tinniat in Sacerdotio.* - saith Gregory.

Greg Nazian.  
Apolog.

It is a follennesse, or rather policy, most in our age  
haue got, that what is in a way of eminence and per-  
fection, they censure as a picce of affectation or curi-  
ositie, when (God knowes) it is but to colour some  
finister pretence, and for a fairer varnish of their  
owne weaknesses. You know the story of the Pain-  
ter and the Cocke, and the Boy that kept the liue  
ones from his shop least comming too nigh, the vn-  
skillfulnesse of that hand should bee discouered, which  
had drawne the other at so rude a posture.

There is a malicious ignorance possesseth many,  
by which they vnder-value all things about their  
speare, and cry downe that industry or Art in o-  
thers, which is beyond the verge and fathome of  
their owne abilities. But why should Moles repine  
that other see? Or Cripples murmure that others  
halt not? *Tolle quod tuum est & Vade.* Yet loe  
how euen those last and gasping times keepe vp with  
the manner of those of old, both in their spleene and  
weaknesse. There bee (saith the Father to his  
*Marcellinus*) that account inciuilitie of Manners  
and rudenesse of Speech, true Holinesse, - and with  
such, - *Quis non Vicus abundat?* Would I could not  
say, - *Que Academia?* These Cynickes are in que-  
ry Tub, these *Stoickes* heere at *Athens*. But why  
should the talke of such bee a burthen in our way?  
Learning vnto a Wise-man is as an ornament of  
Gold, and like a bracelet on his Arme, but Fetters a-  
bout the feete, and Manackles about the hands; of  
whom? of him that (but now) was the burthen  
in the way, the *Fooles*, whom least wee should leaue  
without his companion, *Syracides* brings home  
to the gates of the *Babler*, and I will leaue him there,

Hierom. ad Col-  
phurnium.

Hieronimus.

Eccles. 11. 25.

Ecclesi. 21. 21.

Ecclef. 11. 18.

- *As a house that is destroyed, so is Learning to a Foole, and his Knowledge is but talke without sense, Ecclef. 11. 18.* the tayle of the Verse carryeth the sting; for much of our *Bablers* knowledge is little better then - *Sermo sine sensu*, Wordes without Salt, Speech without Ballace. And yet (good I ord) how these lampes burne in our Tabernacles, these Bells sound in our Sanctuary? They are the thunderbolts of our Congregations, the Hotspurres of our Pulpits. Against the finnes of the time they clacke loude, and often, but it is like Mills driuen by a hasty torrent, which grinde much, but not cleane; And indeed it is not much they grinde neyther, in substance, but in shew, neyther is the labour so superlatiue, as the noyse. Some that haue been conuersant in the trade, say, that Corne that is cleane and massie, will lye long in the wombe and body of the Mill and requires all the industry of stone and water, and will not bee deliuered without some time and trauaile, when graines which are mixt and course, runne through with lesse difficultie, and more tumult. The *Babler* will apply. Thus wee see empty vessels sound much, and shallow streames runne swift and loude, but on barren grounds, when those deeper ones glide slowly, as with more granitie, so more silence, yet on fat soyles, and so the neighbouring Fields grow fertile with their abundance. If all truth of Religion rained in the Tongue, and the subduing of our manifold rebellions in the mortification of the Looke, there were no sanctitie but here. - But the heate of this mans zeale, is like that of Glasse, which will bee blowne into any forme according to the fancy of him that blowes it, sometimes into that of a Serpent, sometimes of a Doue, but more often of a Serpent, then of a Doue, not for the wisdom of it, but the venome.

venome. Every word is a sting against the Church, her Discipline, truth of Government, Hee *Bab-les* shrewdly against each Institution of it, State, Ceremonies, makes them adulterate, the dresses of the Great whore, and sets all without the walls of reformation, which Wheele and Role not with the giddinelle of his tenents. The Golden-mouthed *Homilist* in his fourth vpon the *Acts*, speaking of that miraculous way of the Holy Ghosts descent vpon the Apostles in the day of *Pentecost*, obserues nimble, thus; - There came a sound from Heauen, - *As it were* - of a Rushing and mightie winde, and there appeared to them Clouen tongues, - *As it were* - of Fire, - *Rectè ubiq<sup>3</sup> additum. est*, - *Velut - nequid sensibile de Spiritu suspicareris*, - sayes the Father. - And indeed, in those phanaticke Spirits, though the Tongues bee fiery, and the voyce as the Windes, rushing; yet in themselues there is nothing sensible; For as those which appeared to the Apostles, were but - *Velut ignea*, - and *Velut flatus*, - so this orall vehemency is but - *Velut Zelus*, and *Velut Indignatio*, - False fire, or, at best, but some hot exhalation in the braine set on fire by continuall motion and agitation of the Tongue, and there it burnes sometimes to the madnesse of the Professour, most times, of the Disciple. Againe, these Tongues are said to sit vpon the Apostles, - *Sedendi verbum stabilitatem ac mansi-onem denotat*, the same Father - sitting presupposes *Stabilitie* and *Mansion*, but most of these haue neyther, eyther in their opinion, or course of life, but as the contribution ebbes or flowes; so they hoysse, or strike sayle, eyther way, sometimes for the wide mayne, sometimes for the next harbour. Againe,

*Chrysost.*

*Chrysost Homil.  
4. in Act.*

Again, the Apostles are sayd there, to bee filled with the Holy Ghost. - *Rectè repleti, non enim vulgaritèr acciperunt gratiam Spiritus, sed eosque ut implerentur*, the Father still. - Where the Spirit powres out it leaues no part emptie, it doth fill, fill vp euen to the brim, giues power of speaking roundly, and fully; where it doth giue power, - no Rhumaticke Enthusiasmes, no languishing ejaculations, but such as the Spirit indeed haue dictated, such as flow from lippes immediately touched with the true Cherubin, and a Tongue swolne with inspiration. Again, the Tongues which late vpon the Apostles were clouen Tongues, other tongues, *Vers. 4. and 5.* Marke calls them new Tongues. They were not confined then to a single dialect to Babling meere in our Mother tongue, but the Text sayes they had diuers Tongues, of the *Parthian*, and *Mede*, and *Elamite*, *Phrygian*, and *Pamphilian*, and of those of *Lybia* which is beside *Cyrene*, And in those and (other Tongues too) they spake the Wonderfull Workes of God. *Act. 2. 11.* Lastly, this Vision they saw when they were in the Temple, not in a Cloyster, a Barne, a Wood, a Conuenticle, and they were in the Temple with one accord too, with one Office, one Spirit, one Minde, one Faith; no heere a *Separatist*, there a *Brownist*; yonder a *Familiist*, neere him an *Anabaptist*, but as their Faith was one, so was their life, and (if brought to the test) their death too. That was not *Religion*, with them which was deuided, nor that *not unity of opinion* which they would not burne for. Some *Heathens* haue shewed such resolution and truth euen in their false *Religion*; such were those - *Arnales Sacerdotes* - of olde amongst the *Romaines*, the *Soldani* amongst the *Aquitans*; the *Egiprians* also had their *συμπεροσφοντες*, so called, because, promiscu-

*Vide Genua*  
Notes in 2.  
chap. Acts.

*1 Tim. lib. 18. cap.*  
2.

*Caesar lib. 7.*  
*Galli.*  
1

miscuously enjoying each others benefices, as in one Religion, so in one Love, they would dye together; such were the *Hunnes*, *Hyberi*, *Cantabri*, and others, which were joynt-sharers of each others miseries, and fortunes; and if one by disaster or discase met with Calamitie, or Fate, the other sought it. —

Alex. ab Alex.  
Lib. 1. Cap. 26.  
&  
Cap. 12. lib. 3.

— *Placidamq; petunt pro vulnera mortem.*

If in matters therefore as well Morral as Divine, there was such reciprocation of old; and not onely in Religions, which were tainted, and smelt not of the true G o d, but in that too which hath beene touched and influenced by the Spirit of the Almighty, there was such punctuall correspondence then, why such combustion now? Why those daily scarres and wounds both by the Tongue, and Penne? Why so much gall in our Pulpit, such wormewood at the Presse? Why those *Ciwill-warres* in our owne tenents? Such stabbings in particular opinions? Such heart-burnings in our Brethren? to the great disquiet of our Mother, Church, and her Sonne they so labour to disinherit, the Protestant, the wounded Protestant, who hath beene now so long Crucified betweene the *non-Conformist* and the *Romanist*, that at length hee is inforced to flye to *Cesar* for sanctuary, and in the very rescue and Appeale, like the poore man betweene *Jerusalem*, and *Jerico*, hee falls into the hands of *Thieues*, two desperate cut-throates and enemies to the Truth, and him, the *Pelagian* and the *Arminian*. But no more (beloued) of those Daggers and Stillettoes to our owne breasts by the cruelty of our owne Tribe; Know, dissention is the very gate of ruine, and the breach at which destruction enters.

G

Ciwill-

Ciuilt-warres are as dangerous in matters of Religion as *State*, and proue the Earth-quakes both of Church and Common-wealth. The story of the *Romanes shafts* is both old, and troden, but very pertinent; in the *Bundle* they neuer felt injury of hand, one by one were the conquest of a finger, and Tacitus speakes of *Apronius* Souldiers; - *Satis validi si simul*, &c. as long as they marched in their combined rankes they stood aloofe all danger, but, these deuided, they grew the prey and slaughter of the Aduersary; and thus - *Dum singuli pugnant, uniuersi vincuntur*. A mutiny or rent in an Army is the Souldiers passing-bell, Death followes, or dispaire of victory, when those which are knit-vp in one heart of courage and affection trample on distrust as if they had already worne the palme and glory of their Tryumph. A = ! it speeds no better in a deuided Church, where *Scismes* and *Factions* like so many rents and breaches, haue hewed-out, a way to her ouerthrow and ruine. No more *struglings* then by vnnatural twines in the wombe of our *Rebecca*. No more warre in her members, no more *Bablings* in their tongue, no more venome in their Penne, to the great aduantage of the Aduersary, whose artillery is ready, his bow bent, the arrow on the string and malice leuelling at the very bosome of the Church, ( I pray God, not of the State too ) and waites onely opportunity to loosen it. But let vs with all humbleness of mind, meekeness, long suffering (supporting one another through loue) endeavour to keepe the vnty of the Spirit in the bond of peace, knowing there is one Body, one Spirit, one Lord, one Faith, one Baptisme, one G O D, and Father of all, Who is aboue all, through all, and in you all.

Ephes. 4. ver. 2.  
3 4. 5. 6.

And now P A V L hath bin at *Athens*, past his bicke-

bickerings with the *Epicure*, and the *Stoicke*, had their censure, - *Hee is a Babler.* - He is now rigged for *Corinth*, and by this time arrived there, where I leaue him - *In earnest Disputation, with the Grecians in the Synagogue.* The *Stoicke* is returned to his *Porch* too, the *Epicure* to his *Garden*. But heere is an *Athens* too, though no *P A V L*, or at least no such *Paul*; and yonder sits a *Stoicke* and hee whispers to his *Epicure*, - What will this *Babler* say? He sayes - *Glory to G O D on high, in Earth peace, goodwill towards men.* Hee sayes, hearty and true Allegiance to his Soueraigne, - wishes the budding and continuance of a temporall Crowne heere, and the assurance of an immortal one hereafter. - Hee sayes, flourishing to his Church, his Common-wealth, his People; swift and sierce destruction to his Enemies foraigne, and (if hee haue any such) domestique. - Hee sayes courage to his Nobility, vnity to his Clergie, loue to his Gentry, loyaltie to his Commonalty. In fine; Hee sayes prosperity to *Athens* (heere) vnanimity, true brotherhood, happie successe to your studies, to your designes; and *The grace of our Lord I E S V S C H R I S T*  
to you all, and with you all.  
Amen.

Ac. 19. 5.

*Gloria in excelsis Deo.*

FINIS.



# IACOB and ESAV:

*Election.*

*Reprobation.*

OPENED AND DIS-  
CVSSED BY WAY OF  
SERMON AT PAULS CROSSE,

March 4. 1622.

BY

*Humphry Sydenham* M<sup>r</sup> of *Arts*, and  
Fellow of WADHAM Colledge in  
OXFORD.

August. lib. 7. de Trinitate.

*Qui videt hac, vel ex parte, vel per speculum in enigmate, gaudet  
cognoscens Deum, & gratias agit, qui verò non, sendat per pie-  
tatem fidei ad videndum, & non per cecitatem ad calumnian-  
dum.*

L O N D O N,

Printed for I O H N P A R K E R.

1626.

JACOB AND SONS

1

GREEN AND BROWN

BY W. J. W. W.

W. J. W. W.

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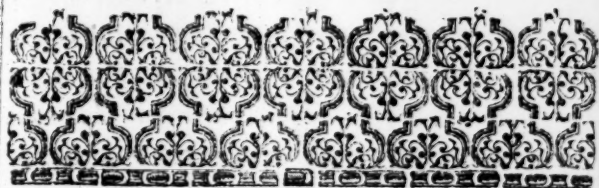
W. J. W. W.

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W. J. W. W.



TO MY MOST  
HONOV'R'D FRIEND

*William Brouncker Es-*  
quier, This.

SIR:



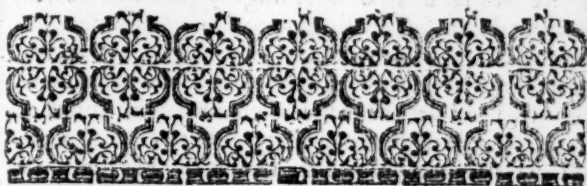
*Here I owe a iust ser-  
uice, and would pub-  
lish it, I lesse feare the  
censure of vain glo-  
ry, than of vnthanke-  
fulnesse; you know the  
age is both tart, and  
nimble, in her Para-  
phrase on those which would be Men in Print;  
I haue found it; yet will rather hazard the im-  
putation of a weake man, than an vngratefull:  
Howeuer, I desire not so much to expose my la-*

## The Epistle Dedicatory.

bours to the world, as my loyaltie, that others might take notice how much you haue beene mine in your cherishing of thole, and how I am euer yours in my expressions of this. He that doth but tacitely acknowledge the bounties of a noble friend, in a manner buries them, when he that proclaimes them, hath in a part requited; he hath repayed his honour, and therefore him, and so hath satisfied, though not restored. If this publike thankfulnesse of mine, for those daily fauours, shall meet with so mercifull an interpretation of yours, I esteeme not any rigid one of the times; I cannot gloze with them, nor you yet shall endeuour to be reputed one of those who vnfeinedly honours you, and will doe, whilst I weare the name, and title of

Your euer friend, and seruant

H V M: S Y D E N H A M.



## IACOB and ESAV.

ROM. 9. 18.

*He will haue mercy on whom he will haue mercy; and whom he will, he hardeneth.*



He Text holds some Analogie with the Times we liue in, fraught with no lesse subtilty, than danger; and as an vndiscreeter providence is soone oreshot in those, so in this too. We are not here then to cheat our Auditory with a thin discourse; Mysterie is our Theame and subiect, the very Battlement and Pinnacle of Diuinity, which he that too boldly climbs, falls headlong into error. A task, though perchance disproportionable to youthfull vndertakings, and may from such challenge the censure of a vaine-glorious enterprize: yet giue me leaue to retorne, though not satisfaction, answer. In sacred Riddles what wee cannot resolute, giue vs leaue to contemplate; and what not comprehend, admire: where our pencill failes vs to limme in so curious a Portraiture, wee leaue play *Timanthes*, and shadow with a vaile; and when our reason is once *non-plust*, we are hushd in a contented wonder.

B

Where

Where we may behold the Almighty (in a full shower) powring downe his blessings vpon some, scarce deawing or sprinkling them on others ; softning this Wax, and hardening that Clay, with one and the selfe same sunne, (his will) and yet that will not clouded with iniustice. Here is that will not onely stagger, but entrance a carnall apprehension ; Not a circumstance which is not equally loaded with doubt and amazement, and whose discussing will no lesse inuite than command attention. That which in common passages of Diuinity doth but transport our thought, in those more mysticall will captiuate : Euery word is knotty, and full of brambles, and requires the hand of an exact industry.

It behoues vs then to be wary of our choice, how either we traffique here with corrupt antiquity (where but to taste were to surfeit) or with that moderne Nauie of Expositors, where mixture of opinion will rather cloy than feed, and confound than informe our vnderstanding. I desire not to paraphrase on a reuerend errour, nor to chastise there where I beg information. I shall onely request gray haire thus farre to dispence with me, that where their Candle burnes dimly and uncertainly, I may borrow light of a more glorious flame. Not then to beguile time and so noble an attention with quaintnesse of preamble, or diuision ; The parts here are, as the persons, and their condition, Two, *Mercy* for whom he will, and they are Sheepe ; *Hardening* for whom he will, and these are Goats. Let vs first put them on the right hand, and we shall finde a *Venite Benedicti*, *Come ye blessed*, here is mercy for you ; After, these on the left hand, and we shall meet with an *Ite maledicti*, *Goe ye cursed*, here is hardening for you : Both which, when wee haue in a carefull separation orderly distinguished, we shall make here the will of the Almighty as free from iniustice, as here his censure, *He will haue mercy on whom he will, &c.*

## PART. I.

*He will.*

**T**Hat the will of God is the principall efficient cause of all those workes which he doth externally from himselfe, so that there is no superiour or precedent cause mouing and impelling it, shines to vs no lesse from the eternity of his will, than the omnipotency; for with that double attribute *Augustin* doth inuest it in his 2. booke *contra Maicheos, cap. 2.* And seeing there is nothing before his will, as being eternall; nothing greater, as being omnipotent; we inferre with that learned Father, that *Neque extra, vel ultra illam causam inquirenda*; There is no cause either without, or beyond it, that being the source and fountaine of all causes, as by a more particular suruey of Gods workes we shall discusse hereafter. For illustration. In his eternall decree, why are some marked out as inheritours of his Sion? others againe expulsed, and banished those blessed Territories? they as vessels of mercy, for the manifestation of his goodnesse; these of furie, for the promulgation of his iustice? Doubtlesse the wil, & the *bene-placitū* of the Almighty as the primary & immediate cause, whereof if there be any more subordinate, they haue all alliance and dependancy on it, *Tanquam à principali intentione primi agentis.* Like inferior Orbes which haue their influence & motion from a higher mouer. I need not trauaile far either for prooffe or instance; our Chapter is bountifull in both. What was the cause that God did chuse *Iacob* and reiect *Esau*? The mediate and secondary cause, was, because he loued *Iacob*, and not *Esau*. But why is his loue incommunicable, and as it seemes, in a partiall reseruatiō, peculiar to that more than this? I know not a more plausible and higher motiue than his will. *Insiſtendum ergo in particulis,*

*culas, cuius vult, & quem vult.* Our enquiry here must be cautelous, and slow of foot, lest wee run violently into errour. Here is a *cuius vult* onely for him that hee hath mercy on, and but a *quem vult* for him he hardens; *ultra quas procedere non licet*, saith *Caluin*. Here is the vnmolt Verge & Pillar where reason durst to coast; what is beyond is either vnknowne, or dangerous; how euer some vain-glorious braines (ambitious of mysterious and abstruser knowledge) haue inscribed here their *Multi pertransibunt, & augebitur scientia*. But in so stickle & dangerous a torré, how are they o'whelmed at last, and whilst they so ventrouly climbe this steeper turrer, throwne desperately into heresie? For mine owne part, I haue euer thought curiosiry in diuine affaires but a quaint distraction, rather applawding an humble (yet faithfull) ignorance, than a proud and temerarious knowledge. And had some of the Fathers beene shor-free of this curious insolence, they needed not haue retreated from former Tenents, & so much indeared posterity, no lesse in the reuiue than retraction of laborious errors: Amongst whom *S. Augustine* (though since entituled *Mallens-Hereticorum*) shared not a little in the 83. of his Questions, and 68. Where expounding our place of the Apostle, would thus vindicate the Almighty from iniustice; that God foresaw that in some, *Quo digni sunt iustificacione*; that in others, *Quo digni sunt obfusione*; so making Gods will to depend on a foreseene merir. A position that doth not onely repugne the discipline of holy storie, but thwarts the maine tide & current of orthodox antiquity, as in a fuller discourse we shall display anon; and therefore in his 7. Booke de *Prædestinatione Sanctorum*, cap. 4. he doth chastise his former tenents with a *Demon non elegit opera, sed fidem in præscientiâ*; That God did not elect *Iacob* for foreseene workes, but saith. But because in saith there is as well a merir, as in workes; he once more rectifies his opinion in the first of his Retractions,

Stations and 23, where he doth peach his sometimes ignorance, and ingeniously declares himselfe, that — *Nondum diligentius quesivit, nec inuenit mysteria*, he had not yet thoroughly sifted that of the Apostle, *Rom. 11. 5.* That there was a remnant according to the election of grace, which, if it did flow from a foreseene merit, was rather restored than giuen, and therefore (at last) he informes his owne judgement, and his Readers thus; *Datur quidem fidelis sed data est etiam prius ut esset fidelis*; Grace is giuen to the faithfull, but it is first giuen that he should be faithfull. Hence *Lumbard* in his 1 booke, 41 distinction, pathetically, *Elegit quos voluit Deus gratuita misericordia, non quia fideles futuri erant, sed ut essent, nec quia crediderant, sed ut fierent credentes.* God out of the prerogative of his will, and bounty of his goodnesse, hath chosen whom he pleased, not because they were faithfull, but because they should be, and not of themselves beleeuing, but made so. And therefore, that *Ut sim fidelis*, *1 Cor. 7. 25.* beares a remarkable emphasis. *I have obtained mercie that I might be faithfull*, not that I was. Here the Pelagian startles, & lately back with a troope of Arminians, takes head against this truth, fancying and dreaming of certain causes without God, which are not subsisting in God himselfe, but externally mouing the will of God to dispose and determine of seuerall euents, laying this as an unhaken principle, *Fidem esse conditionem in obiecto eligibili ante electionem*; That faith and obedience (foreseene of God in the Elect) was the necessary condition and cause of their election. I intend not here a pitched field against the vpstart Sectarie, for I shall meet him anon in a single combat: my purpose now is to be but as a scout, or spie, which discouers the weaknesse of his aduersary, nor stands to encounter. And indeed both the time and place suggest me rather to resolute, than debate; and conuince, than dispute an error. That faith then, or any præexisting merit in the person to be elected, was

the cause of his election, is neither warrantable by reason nor primitive Authoritie. For God could not foresee in the elect any faith at all, but that which in after times he was to crowne them with, and therefore not considerable as any precedent cause of election, but as the effect and fruit, and consequent thereof.

Synod. Dort.

The primary and chiefe motive then is that *involuntaria*, *Ephes. i. 5.* the good pleasure of Gods will, which, prompted of it selfe, without any reference to praexisting faith, obedience, merit, as the qualities, cause, or condition of it, hath powred grace on this man more than that; *Non solum in Christo, sed per Christum.* And therefore (as that late venerable Synode hath awarded it) *Non ex illis conditionibus facta est, sed ad illas;* That election was not fram'd of these conditions, but to them, as to their effect and issue. And if we commerce a little with passages of holy story, we shall find that our election points rather to the free will of God in his eternall counsell, than to any goodnesse in vs which God foresaw: so *Acts i. 3. 48.* where we read of the Gentiles, that many beleened because they were *ordained* to eternal life, and not therefore *ordained* because they formerly beleened. And if we will not suffer our minds to bee transported either with scruple or noueltie, the text is open, *Ephes. i. 4.* *He hath chosen vs before the foundations of the world were laid, that we might be holy, not that we were.* And in this very Chapter, *verse 23.* The vessels of mercy are first said to be prepared to mercy, then *cald:* and therefore Saint *Austin* in his 86. Tract upon *Iohn*, out of a holy indignation, doth check the insolence of those, *Qui praescientiam Dei defendunt contra gratiam Dei;* Which in matters of saluation, obscure and extenuate the grace of God with the foreknowledge of God: for if God did therefore chuse vs, because he did know, and foresee that wee would be good, he did not chuse vs to make vs good, but wee rather chose him, in purposing to be good, which

which if it did carry any shew either of probabilitie, or truth, we might question our Apostle, who in his 8 here, and 29. no lesse perswades, than proues, that those which God foreknew he did predestinate to be *conform'd* to the image of his sonne, and therefore God did not chuse vs, because before election there was a *conformitie* in vs, but because from all eternitie he did elect vs, in time he made us *conform'd* to the image of his Sonne. Whereupon St. *Augustine* in his fift booke, *contra Iulianum*, 3. chaps. thus, *Nullum elegit dignum, sed eligendo effecit dignum*. God in the choise of his Elect, found none worthy, but in the chusing made them worthy. Moreover, our election, which is of grace (as I yonder proued) could not stand if workes and meritis went before it. *Hac quippe non inuenit merita, sed facit*; Grace doth not find workes in vs, but fashions them, according to that of the Apostle, 2 *Thess.* 2. 13. *God hath from the beginning chosen you through sanctification of the spirit, and not of works*. Nay, some here so much abolish and wipe off all claime of merit, that they admit not Christ as the *meritorious* cause of our election. Indeed, say they, the Scripture is thus farre our Schoole-master, That we are *iustified* by the blood of Christ, and *reconciled* to God by the death of his Sonne: but where are we informed that we are *elect*ed through his blood, or *predestinated* by his death? Indeed, in the 3 of *Iohn* 16. we finde a — *sic Deus dilexit*, — God so loued the world that he gave his Sonne. So that, not because Christ died for vs, God loued, and chose vs, but because God loued and chose us, therefore Christ died for vs. For so *Rom.* 5. 8. *God setteth out his loue towards vs, that whilst we were yet sinners, Christ died for vs*. In matters therefore of election, we acknowledge not a cause more classicke than the *Cuius uult* here specified, *He will haue mercy on whom he will*. In somuch that in the parable of the householder, *Matth.* 20. I finde but a *sic uolo*, as a sufficient

Synod. Dors.

ent and iust cause of his designes. I will giue to this last as much as to thee; & yet this Will so clothed with a diuine iustice, that God is not said to will a thing to be done, because it is good, but rather to make it good, because God would haue it to be done. For prooffe whereof, a sweet singer of our Israel instances in those wonderfull passages of creation, where 'tis first said that *Deus creauit*, God created all things, and the *Valde bonum* comes aloofe, he saw that they were all good, and the morall portends but this, That euery thing is therefore good, because it was created, and not therefore created because it was good; which doth wash, and purge the will of the Almighty from any staine, or tincture of iniustice; for though that be the chiefe mover and director of all his proiects, as the prime and peremptory cause, doing this, because hee will, yet we finde not onely *sanctitatem in operibus*, but *iustitiam in vijs*. The Lord is righteous in all his wayes; and holy in all his workes. Hereupon that great treasurer of Learning and Religion, Zanchinus in his 3 booke, de *Natura Dei*, and 4 chapter, diuides betwene the cause of Gods will, and the reason of his will: That though there be no superiour cause of it, yet there is a iust reason, and a right end and purpose in it. Hence S. Ierome, *Deus nihil fecit quia vult, sed quia est ratio sic fieri*; God doth nothing because hee will, but because there is a reason of so doing, in regard whereof it is not simply called *Θελουσα*, the will of God, but *βουλα*, the good will of God, *Ephes. 1. 11*. So that in his sacred resolutions and designements, though we meet (sometimes) with passages, wound vp in darkened terrour, the cause whereof wee may admire not scan; yet the drift and maine ends of the Almighty haue been so backt with strength of a iust reason, that we may rather magnifie his goodnesse than tax his power; and applaud the calmesse of an indulgent mercie, than repine at the lashes of an incensed iustice. Equitie and goodnesse are children of one burden, both the

Morl. Clean. Lep.

the lawfull issue of his will, which though foule mouthes of libertines haue strangely bastardized, making that the throne of tyranny, which is the rule of iustice, yet let them know that of *Augustine* to his *Sixtus*, *In iustum esse non potest, quod placuit Iusto*. To be God, and to be vniust, is to be God and not God. So faire a goodnesse, was neuer capable of so foule a contradiction, and therefore (as the same father prosequutes) *Iniquitatem damnare nonit, non facere*: God knows how to iudge, not to commit a crime, and to dispose, not mould it, and is oftenthe father of the punishment, not the fact. Hence 'tis, that the dimnesse of humane apprehension conceales that (oftentimes) a delinquency in God, which is the monster of our own frailty; making God not onely to foreknow, but predestinate an euill, when the euill is both by growth, and conception ours, and if ought sauour of goodnesse in vs, Gods, not ours, yet ours too, as deriuatiue from God, who is no lesse the Patron of all goodnesse, than the Creatour, and 'tis as truly impossible for him to commit euill, as 'twas truly miraculous to make all that hee had made good. And therefore *Tertullian*, in his first booke *de Trinitate*, makes it a *Non potest fieri*, a matter beyond the list and reach of possibilitie, that he should be *Artifex mali operis*, the promoter & enginer of a depraued act, who challengeth to himselfe the title no lesse of an vnblemished Father, than of a Iudge. Our thoughts then should not carry too loftie a saile, but take heed how they cut the narrow straights, and passages of his will. A busie prying into this Arke of secrets, as 'tis accompanied with a full blowne insolence, so with danger; Humilitie (here) is the first staire to laserie; and a modest knowledge stands constantly wondering, whilst the proud apprehension staggers, and tumbles too. Here's a Sea vnnauigable, and a gulf so scorning fathom, that our Apostle himselfe was driuen to his *ὡ βάθος*, *O depth*, and in a rapture, more of astonishment, than contemplation, he styles it, *τὸ μυστήριον τῆ θεότητος*.

τὸ αὐτοῦ voluntatis suae mysterium, or (as Beza translates it,) *Sacramentum*, the Sacrament, and mystrie of his will, being so full of vnknown turnings, and Meanders, that if a naked reason hold the clue, we are rather inuolued, than guided in so strange a Labyrinth.

To enquire then the cause of Gods will, were an Act of *Lunacie*, not of *Iudgement*; for every efficient cause is greater than the effect, now there's nothing greater than the will of God, and therefore no cause thereof. For if there were, there should something preoccupate that will, w<sup>ch</sup> to conceiue were sinfull, to beleue blasphemous. If any then (suggested by a vaine-glorious enquire) should aske why God did elect this man, and not that? we haue not onely to resoluē, but to forestall so beaten an obiection: Because he would. But why would God doe it? Here's a question as guiltie of reproofe, as the author, who seekes a cause of that, beyond, or without which there is no cause found, where the apprehension wheelles, and reason runs giddy in a doubtfull gire: *Compescat se ergo humana temeritas, & id quod non est non querat, ne id quod est non inueniat*. Here a scrupulous and humane rashnesse should be hushd, and not search for that which is not, lest it finde not that which is. For as the same Father, in his 105 Epist. *Cur illum potius, quam illum, liberet, aut non, scrutetur (qui potest) iudiciorum eius tam magnum profundum, sed caueat precipitium*— Let him that can, descry the wonders of the Lord in this great deep, but let him take heed he sinke not; and in his answer to the second question of *Simplician*: *Quare huic ita, & huic non ita, homo tu quis es qui respondeas Deo? & cur isti sic, illi aliter? Absit ut dicamus iudicium luti esse, sed figuli*. Why God doth to this man so, and to that not so, who dare expostulate? and why to this man, thus, to that, otherwise? farre be it, that we should thinke it in the iudgement of the clay, but of the potter. Downe then with this aspiring thought, this ambitious desire of hid-

den knowledge, and make not curiositie the picklocke of diuine secrets; know that such mysteries are doubly barred vp in the coffers of the Almighty, which thou maist striue to violate, not open. And therefore if thou wilt needstrespasse vpon deity, dig not in its bosome; a more humble aduenture suites better with the condition of a worrne, scarce a man, or if so, exposed to frailtie.

'Tis a fit raske and imployment for mortalitie, to contemplate Gods workes, not sift his mysteries, and admire his goodnesse, not blurre his iustice; And it hath beene euer the practice of primitiue discipline, rather to defend a disparaged equitie, than to question it, for so that reuerend Father (who euer mixt his learning with a deuout awe) in his 3 booke, *cont. Iulianum*, and 18 chapter, *Bonus est Deus, iustus est Deus, potest aliquot sine bonis meritis liberare, quia bonus est, non potest quemquam sine malis damnare, quia iustus est.* God is equally good and iust, he can saue some without reference to desert, because he is good, he cannot damne any man without a due demerit, because he is iust: Nay had God deliuered all mankinde into the iawes of destruction, we could not touch him with iniustice, but rather admire so darke and inuestigable an equitie, which we may illustrate by worldly passages and humane contracts. If I were bankrupt of instance, S. *Augustine* could relieue me. A great man (saith he) lendstwo summes of money, to two seuerall men, who can tax him of obduratenesse, or iniustice, if at time of repayment he forgiue this man his debt, and require satisfaction of that? for this liues not in the will and disposall of the debtor, but of the creditor. So stands the case betweene frailty and omnipotencie. All men (which through *Adam* became tributaries to sin and death) are one masse of corruption, subiect to the stroake of diuine iustice, which, whether it be required or giuen, there is no iniquitie in God, but of whom required, and to whom giuen, 'tis in such debtors insolence to iudge,

lest God returne their saucinesse with a — *Non licet mihi quod volo facere?* as the hougholder did the murmuring labourers in his vineyard. Is thine eie euill, because I am good? And indeed I display not a higher cause of election, and reprobation than diuine goodnesse, which that learned Schoole-man, *Part. 1. quest. 23. art. 5.* doth not onely illustrate but proue no lesse by similirude, than argument. For God (saith he) made all things for his goodnesse sake, that in things by him made, his goodnesse might appeare, but because that goodnesse is in it selfe, one, and simple; and things created cannot attaine to so diuine a perfection, it was necessary that that goodnesse should be diuersly represented in those things, and hence 'tis that to the complement and full glory of the vniuerse, there is in them a diuersitie of degrees required, of which some possesse a lower, and some a higher roome; and that such a multiformitie may be preserved in nature, God permits some euils to be done, lest much good should be anticipated: — *Voluit itaque Deus in hominibus, quantum ad aliquos, quos predestinaret, suam representare bonitatem, per modum misericordiae, parcendo illis, quantum verò ad alios, quos reprobet, suam ostendi bonitatem per modum iustitiae, puniendo eos.* God in those hee elects, would shew his goodnesse by way of mercie in sparing these, in others he reprobates, his goodnesse too, by way of iustice in punishing them. And therefore our Apostle here not onely magnifies the riches of his glory vpon vessels of mercie, *vers. 23.* but his long patience too, to vessels of wrath, *vers. 22.* So that in his house there are not onely those of gold and silver, but of wood and earth too, and some to honor, some to dishonor, *2 Tim. 2. 20.* Of w<sup>ch</sup> if any mutinous or sawcy ignorant desires a reason beyond Gods will, I haue no answer but that of *Augustine*, in his 22 Sermon, *de verb. Apost. Turatiocinare, ego mirer, tu disputa, ego credam: altitudinem video, ad profundum non peruenio;* Dispute and reason he that durst, while

while my thought and beleefe stand at a bay, and wonder; I see there is a height, but cannot reach it, and know this gulf, nor fathome it. For as in things naturall (it is *Aquinas* similitude) when all the first matter is vni-forme, why one part of it should be vnder the forme of fire, another vnder the forme of earth, there may be a reason assigned, that there might be a diuersity of *species* in things naturall: but why this part of matter should be rather vnder the forme of fire, and that vnder the forme of earth, depends only on the simplicity of Gods will; & as it hangs too on the wil of the Architect, that this stone should be rather in this part of the wall, and that in another, although reason and art require that other stones should be in one part of the Edifice, & others in another. Neither is there for this iniquity in God, that he doth not proportion his gifts in a strict equality, for it were against the reason and truth of iustice, if the effect of Predestination should be of debt, and not of grace; for in those thing which are of an unrestrained freedome, euery man (out of the iurisdiction of his owne will) may giue to whome he will, more or lesse, without the least disparagement of iustice: And therefore to those recoiling dispositions w<sup>ch</sup> mutter at a free bounty, heaped on others without referre to desert, I wil vsurpe that of the Parable, *Tolle quod tuum est, & vade*. And yet notwithstanding though the will of God be the independent prime cause of all things, so that beyond it there is no other cause, and without it there is no reason of Gods actions; yet it is not the sole and particular cause, for there are many secondary concurring with the first, by the mediation whereof, the will of God brings his intendments to an issue. As in matters of our saluation the will and working of man shakes hands with that of God, for though without him we finde a *Nil potestis facere, Ioh. 15. 5*. Ye can do nothing; yet assisted by his will, and the powerfull and effectuall operations of his grace, our will co-

Lumb. lib. 1.  
dist. 42.

operates with Gods. Else how could *David* pray to him to be his helper, vnlesse he himselſe did endeauour something? or how could God command vs to doe his will, except the will of man did worke in the performance of it? It is true (saith *S. Augustine*) we finde a *Deus operatur omnia in omnibus*, but we no where finde a *Deus credit omnia in omnibus*. *Nostrum itaque est credere, & velle, illius autem dare credentibus, & volentibus facultatem operandi*: To will, and to beleue is ours, but to giue the faculty of operation to them that will and blecue, is Gods. *I haue laboured more than they all, yet not I, but the grace of God with me*, 1 *Cor.* 15. 10. Why God therefore doth saue some men, there is more to be alleaged than this, God would haue them to be saued, for if this laurell doe beautifie our triumph we must encounter, hee that will haue this Crowne must tug for it, and this prize, must wrestle, *Qui creauit te sine te, non saluat te sine te*. He that hath created thee without thy selfe, will not saue thee without thy selfe. And therefore those whom God from all eternity hath destined to saluation, hee hath in a like priuiledge destined to the meanes: But why those meanes, not communicable to all, many a busie endeauour hath strugled for a reason, nor compass it. Out of more than a double Turie of Interpreters, which I haue (not with a little distraction) obserued, wauing here in doubtfull opinion, *Hugo de Sancto Victore* giues thus his verdict: Gods grace is indifferently exhibited to all men, to the elect and reprobate, but all doe not equally lay hold on it. Some no lesse neglect, than repulse Gods grace, and when its comfortable beames shall shine vpon them, they shut their eies against it, and will not behold it, and God in iustice with-drawes his grace from these men, because they with-draw themselves from his grace. *Est enim in gratia quemadmodum in solis radio* (saith he) There is a proportion betwixt the raies of the Sunne, and the eie, and betwixt the soule of man, and the

the grace of God. The eie is ordained by nature to be the organ of the sight, and yet the eie cannot see except the Sunne enlighten it; neither can the Sunne make any thing else see but the eie in man, for it may shine vpon our hand or foot, neuerthelesse the hand or foot shall see nothing: so the soule hath a possibility to merit by her naturall abilities, but that possibility shall be vaine and fruitlesse, vnlesse it be quickned by the powerfull operation of Gods grace, which grace, if it shall once actuate it, then the soule will be able to attaine to that double life of grace here, of glory hereafter. *Unde totum est ex gratia, sic tamen vt non excludatur meritum.* Whence he would haue all to hang on grace, yet so that wee exclude not merit. But this inference is many stories about my reach, and in the greenesse of my iudgement, there is little truth in the consequence, and palpable contradiction in the consequent. For how can the merits of man challenge any thing, if all flow from the grace of God? Yes (saith *Hugo*) euen as a weake child which cannot yet goe alone, should be led by the Nurse, a man cannot say that the childe goeth of himselfe, but by the assistance of the Nurse; and yet the Nurse could not make the childe goe, vnlesse he were naturally inclinde to that motion: so the soule of man is said to merit by the aid of grace, and by her owne naturall inbred ability, but all the glory of the merit must be ascribed to God, because the soule can doe nothing without the support and grace of God. Whence I can gather no truth but this, that in *solo homine sit potentia logica ad salutē*. That a man only may be saued without apparant contradiction; no vnreasonable creature is capable of that euerlasting blessednesse and beatificall vision; and the soule of a beast is no more able to see God, than a sencelesse stocke to behold a visible object. For man onely hath a passiue power to saluation, and man before his conuersion hath a passiue power only. And therefore the similies afore proposed, if they be referred

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referred to the soule before the conuersion, are false, and beare no proportion, for then the soule is starke blinde, and dead in trespasses, and cannot looke on the grace offered, or moue one iot in the course of Christianity: But after the conuersion when God speaks *Ephata* to the soule, be opened, when the vnderstanding is illuminated, and scales of errour once drop from the eyes, then it may hold some correspondency with truth. As therefore in matters of our conuersion, so of election too, all hangs on Grace, and this grace in a holy reseruatiō limited to a narrow Tribe, for the *enim uult* here insinuates no more, and *He will haue mercy on whom he will*, sounds in a direct æquivalence with this, *He will haue mercy onely on some*; of which some there is a define and set number, vncapable of augmentation, or diminution, howeuer those new sprung Sectaries, out of a turbulent braine and thirst of caullation, blasphemē the eternity of Gods decree, making our election mutable, incompleat, conditionate, subiect to change and reuocation, and what other stranger birth and prodigie of opinion, which I conceiue not without a holy impatience and indignation. And whereas our Fathers of old haue maintrained, euen to the sword and fagot, the decree of election to be no lesse eternall than irreuocable, these would faine lull our beleefe with innouation of vpstart discipline, altering no lesse the number than the condition of the elect into the state of reprobate, and of the reprobate into the elect. And (as the Deuill did to Christ) they vrge Text and reason for it. For God (say they) cannot giue grace to whom he doth giue grace, which if hee should doe an elect may be damned; and hee can giue grace to him he doth not giue grace too, which if he doe, a reprobate may be saued, and so a reprobate may become an elect, and an elect a reprobate. Thus they shoor by an indirect aime, and saile by a wrong Compassse, for wee enquire not here of Gods power, but of his will, not what he

he can doe, but what he hath resolved to doe. Againe, it seemes no consequence, God can saue or damne a man, therefore this man can be saued or damned, *Non enim posse Dei sequitur posse nostrum*, Gods power stands not in relation to ours; as if God would otherwise redeeme mankind than by the death of his Sonne. (As there was another meanes possible (saith *Austin*) but not more conuenient.) That therefore mankind could otherwise be redeemed; and if God had this in his power, that it should be therefore in mans too? Could not God (if he would) haue saued *Iudas*? doth it therefore follow that *Iudas* could be saued? No, for though this be too ragged and stonie for a popular capacity to digge through; yet if wee looke backe a little into the mysteries of Gods decree, wee shall finde that which will no lesse relieue our vnderstanding, than remove our scruple; where things from euerlasting haue such a doome, which is not malleable either by change or reuocation, *For the Lord of hosts hath determined, and who can disannull it? and his hand is stretched out, and who can turne it away? Isay 14. 27.* Seeing then that election is from eternity, and that not obnoxious to mutability or corruption, we neither curtaile the clest of their primatiue glory, nor of their number. Which though they be a little flocke, (in respect of that herd and large droue of the damned) yet in those sacred volumes of Gods diuiner Oracles, we finde them numberlesse. So *Apoc. 7. 9.* *These things I beheld, and loe, a great multitude which none could number of all nations and kinreds, and people, and tongues, stood before the throne, and before the Lambe, cleathed with long white robes, and palmes in their hands.* Whence those Factors for the Romish See, would hew out a way to vniuersall grace; making our election generall, manifeste, indefinite, and would haue Christs death no lesse meritorious, than propitiatory for the sinnes of the whole world. A quare long since on foot betwene *Augustine*

*Hugo de Sancto  
Victore in cap. 9.  
ad Rom.*

and *P. lagius*, and since in a fiery skirmish betweene the Calvinist and the Lutheran, out of whose mud and corruption there hath beene lately bred the Arminian, a Sect as poisonous as subtil, and will no lesse allure than betray a flexible and yeelding iudgement. For our own safety then, and the easier oppugning of so dangerous a suggestion, let vs examine a little of the extent & bounds of this grace, which Diuines cut into these three squadrons, in *Gratiam Prædestinationis, vocationis, & iustificationis*. *Gratia Prædestinationis*, is that of eternitie, the wombe and Nursery of all graces, whereby God loued his elect, *ως χρονω αιωνιω*. *Gratia vocationis*, a secondary grace, by which God calls vs, and by calling prescribes the meanes of our saluation. And this grace hath a double prospect. Either to that which is externall, in *libro Scripturae*, or *creature*, where God did manifest himselfe as well by what he had made, as by what he had written; or to that which is internall, of illumination, or renouation, of that in the intellect only, which a reprobate may lay claime to, of this in the heart, which by a holy reservation and incommunicableness is peculiar to the elect. *Gratia iustificationis*, which is not a grace inherent, but bestowed, and stands as a direct Antipode to humane merit. Yet not that *χαρισμα* which the Schooles christen with a *gratia gratis data*, any gift which God out of his free bounty hath bestowed vpon vs beyond our desert, as Prudence, Temperance, and the like; for in these the heathen had their share, whose singular endowments haue made posterity both an admirer, and a debter; but *χαρις*, *Gratia gratum faciens*, a gift perfect, and sanctified, which doth so qualifie the receiuer, that hee is not onely acceptable, but glorious in the eyes of the bestower, as Faith, Hope, & the third sister Charity, which no lesse reconcile than iustifie vs before God.

We conclude then, that the externall grace which the creature affordeth vs, is not limited to a priuate number,  
but

but to all; yet we denie the power and vertue of saluation in it. We allow a sufficiencie of redargution for conuicting the heathen, who when they knew God, worshipped him not as God, and therefore are both desperate and inexcusable. Moreover the grace which the Scripture affordeth vs, as it is not vniuersall, so not of absolute sufficiencie for saluation, but onely in *genere mediorum externorum*, (as the Schooles speake) because it doth prescribe vs the meanes how we may be saued, but it doth not apply the meanes that we are saued. Againe, that grace of Illumination is more peculiarly confined, and if by the beames of that glorious Sunne which enlightneth euery man that comes into the world, we attaine to the knowledge of the Scripture, yet the bare knowledge doth not saue vs, but the application. But the grace of regeneration is not onely a sufficient, but an effectuall grace, and as 'tis more powerfull, so 'tis more restrained; they onely partake of this blessednes, whom God hath no lesse enlightned, than sanctified, and pointed out, then sealed, men inuested in white robes of sinceritie, whose delinquencies, though sometimes of a deepe tincture, are now both dispensed with, & obliterated, not because they were not sinfull, but because, not impured: so inuolucrous, and hidden are Gods eternall proiects, that in those he relinquiseth, or saues, his reason, is his will; yet that as farre discoasted from tyranny, as iniustice. The *Quare* we may contemplate, not scan, lest our misprision grow equall with our wonder. And here in a double ambush dangerously lurke the Romanist and the Arminian, men equally swolne with rancor of malice, and position: and with no lesse violence of reason, than importunitie, presse the vertue of Christs death for the whole world. Alas! we combat not of the price and worth of Christs death, but acknowledge That an able ransom of a thousand worlds; but the ground of our duell tends to this, whether Christ dying proposed to himselfe the

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saluation

saluation of the whole world. We distinguish then—in-  
 ter *propter Christum*, & *gratiam Christi*. The merits of Christ  
 and the gracious application of those merits. His merits  
 are able to allay the fury of his incensed Father, and recon-  
 cile vnto him the very reprobates: but the application of  
 those merits are restrained to the Elect, for they onely are  
 capable of so great a blessednesse. For prooofe wherof we  
 haue not only that venerable Bench and Councell of Fa-  
 thers and Schoole-men, but also a higher court of Parlia-  
 ment to appeale vnto, the Registers and penmen of sacred  
 Chronicles, Euangelists, & Apostles, w<sup>ch</sup> punctually in-  
 sinuate Christs death onely for his own, for his Church,  
 for his Brethren, for those whose head hee was, laying  
 down his life for some, and shedding his blood for some,  
 for his sheepe, his little flock, his peculiar Priethood, his  
 tabernacle, body, spouse, his Canaan, Sion, Ierusalem, his  
 Ambassadors, Saints, Angels, in a word this *Cuius vult*,  
 The Elect. I'll not beat your eares with a voluminous ci-  
 tation of text and Fathers, I'll draw only one shaft out of  
 this holy quiver, and direct it to the Roman aduersary,  
 w<sup>ch</sup> if he shall repell or put by, I'll proclaime hereafter a  
 perpetuall truce. The maine and chiefe cause that impeld  
 Christ to die, was his loue, *Iohn 15*. But Christ loued not  
 all, but his own *Eph. 5*. Therefore Christ died not for all,  
 but for his owne. The Iesuite hereticks, and we haue  
 none now left to encounter vs but the Arminian; who  
 (like a cunning Fencer) hath many a quaint flourish, and  
 with a false blow sometimes staggers, not wounds his ad-  
 uersary. The part most endangered, is the eie of our intel-  
 lect, and iudgement which he thus dazzles with a subtile  
 nicety. That Christ hath obtained reconciliation for all,  
 for *Saul* and *Iudas*, but not as they were reprobates, but  
 as they were sinners; For God. (saith he) did equally  
 intend, and desire the saluation of all, and the reason  
 why they were not saued was their incredulitie, and mis-  
 applying of this gracious reconciliation and atonement.

Thus

Moult in his  
 Anatomy of  
 Arminianisme.

Thus they would betray weaknesse into the hands of error; and for a fairer glosse, and gilding of this their treachery, they distinguish — *inter Impetrationem, & applicationem*; Pretending that Christ did impetrate reconciliation for all, but the application of that leanes wholly to the elect. How crazy and ill tempered this position is, wee'll declare briefly. First, wee deny that Christ by his death hath impetrated reconciliation for all, for *Saul*, or *Judas*: Neither can our thought, much lesse our beleefe giue way to so strange a Paradox, That remission of sinnes is obtained for those whose sinnes are not remitted, or that saluation was purchased for those whom God from all eternity had decreed to condemne. Again, we acknowledge Christs death sufficient for all, all beleuers, nay all, if they did beleue. But that *Saul* or *Judas* or the residue of that cursed Hierarchy should reap the benefit of his Passion, we vterly disclaime as erroneous and hereticall. For if Christ by his death hath reconciled *Judas*, how i't that *Judas* suffers for his sinnes? for we cannot without impeachment both of his mercy, and iustice too, say that Christ suffered for *Judas* his sins, yet *Judas* is damned for those sinnes; And since Christ as he is God, hath from euerlasting destined *Judas* to damnation, how i't that the same Christ, as he is man, and mediator betweene God and man, should reconcile *Judas* whom from eternity he had reprobated? Again, if Christ hath obtained reconciliation for all men, then none shall be borne without the covenant of Christ, so that of the Apostle will be false: That, *By nature we are all borne the children of wrath* Ephes. 2. And can we truly befiled the children of wrath, if reconciliation be obtained for all men without exception? And if all infants borne without the covenant are reconciled, *Cur non clementi crudelitate in cunis ingulamimus?* (saith the learned *Molin*) why doe we not in a mercifull cruelty murder them in their cradles? for then their saluation were sealed,

Idem ibidem.

led; but if they suruiue, they are nourished in Paganisme, infidelitie, which are the beaten roades and high wayes to destruction. And if we scan (saith he) the nicety of these words, the obtaining of reconciliation to be applied, and the application of reconciliation obtained, wee shall finde it a meere curiositie to harrow and perplex the braine, and torture the vnderstanding, since Christ hath neuer obtained that which he hath not applied, neither hath he applied that which he hath not obtained. Yet these men either of a head-strong opinion, or learned madnesse, are so violent in the prosecution of their tenents, that no strength of answer will satisfie their objection, nor modestie of language suppress their clamour, but a foule mouthed *Forsterus* will bray out his witty spleene with an — *Error, & furor Zuinglianorum*. His reasons are as slender as they are many (the vertigoes and impostures of a giddie braine) fitter for silence, than rehearsall, and for scorne than confutation. Wee apply then; Is grace vniuersally bountifull, and mercy open-brested vnto all? What meane then those Epithites of outcast, cursed, damned, and that triple inscription of death, hell, and damnation? are they either of pollicie or truth? Are they things reall, or fancied onely to bug-bear and awe mortalitie? What would the Throne portend? Iudge, aduersarie, Sergeant, prison, or those horrid tones of worme, fire, brimstone, howling, gnashing? Is the Scripture the Anuill of vntruth, or are these things no more than faigned and imaginary? What will those flames of your threatned purgatory proue at last, but the Chimæra and coinage of a phantasticke braine? And a 500 yeares indulgence, but the sharke and legerdemaine of your Lord God the Pope? Either your opinion is sandy, or your prison, both which must fleet with your holy Fathers honour, if the armes of mercie be expanded to all. Againe, are the merits of Christ applicable to all? Swear, whore, drinke, prophane, blaspheme, and (if there  
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be in that Alcharon, and cursed rolle, a sinne of a fairer growth) baffle the Almighty at his face. Thinkest thou that heauen was euer guiltie of such treason against her Soueraigne? or that it will euer entertaine a guest so exposed to the height of dissolutenesse and debauchment? No, thou must know that one day there will be a dreadful summons, either at those particular accounts, at the houre of Death, or at the generall audit of the last trumpe, when thou shalt meet with a new Acheldema and vale of Hinnom, places no lesse of terror than of torment, the fiery dangeon, and the burning Tophet, where the fury of the great Iudge reaks in a flood of brimstone, and his reuenge boiles in a fiery torrent, limitlese, and vnquenchable. On the other side happily maist thou slumber, without howle, or skreeke of conscience, thou wounded and dejected spirit; Thou whose glorious ornaments are but sackcloth and ashes, and thy choicest fare but the bread of sorrow and contrition. Know there is balme of Gilead for the broken-hearted sinner, and oile of comfort for those which mourne in Sion. Behold, how thy Sauiour comes flying downe with the wings of his loue, and sweepes away thy sinnes that they shall neither temporally shame thee, nor eternally condemne thee: Who shall wipe off all teares from your eyes, and lodge you in the bosome of old *Abraham*, where there is blisse vn-speakeable for euer. And thus I haue shewed you the happinesse of sheepe vnder the state of mercie; Time bids me now to reflect on the misery of Goats, as they are vnder the condition of hardening.

PART.

## PART. II.

*He hardeneth.*

**W**Hat? he that is rich in goodnesse, and his mercies about all his workes? he that mournes in secret for our offences, and vowes that he desireth not the death of a sinner, will he harden? How can this stand either with his promise, or mercy, or justice? Gods unreuealed proiects are full of wonder, which if our apprehension cannot diue to, our beliefs must sound. *Ocul-ta esse possunt, iniusta non possunt*, fraught they may be with sullen and darker riddles, neuer with iniustice. Let vs first then take a suruey of Mans heart, and see to what miseries the hardnesse of it hath expolde our irregular predecessors, and after try whether we can make prouidence the mother of so deformed an issue. And here a-while let vs obserue *S. Bernard* tutoring his *Eugenius*, *Cor durum*, a heart, which the softer temper of Gods working spirit leaues to mollifie, and its owne corrupt affections begins once to mould. Like that of *Nabal*, to be all stone, becomes at last so cauterized, *Vt semetipsum non exhorreat quia, nec sentit*, that it is so farre from starting at its owne ugliness, that it is non-sensible of deformity. And hence *Theodore* defines it to be *prauum animi affectionem*, a corrupt and depraued affection of the minde, which if man once giue way to, hee is so screen'd both from Gods mercy and truth; that though it be about him, and in the masterdome and dominion of his best sense, *Non cernit tamen, nec intelligit*, yet his eyes are as blinde intelligencers to belieue, as his vnderstanding. And against such that sweet singer of *Israel* breakes out into his passionate complaint, *Usque quò filij hominum, usque quò?* O ye sonnes of men, how long will ye turne my honour into shame, how long? and that of the Pro-  
tomartyr

comarryr Stephen, in his Oration to the refractory Iewes. *Dura cervice*, O ye stiffe-necked and vncircumcized of heart and eares, yee doe alwaies resist the holy Ghost. And indeed such hearts are but the Wardrobes and Exchequers of future mischiefe, whose keyes are not in the custodie of the Almighty, but thine owne bosome. For so that great Doctor of the Gentiles, *Secundum impenitens cor tuum thesaurisas iram*: According to the impenitency of thine owne heart, thou treasurest up wrath (to thy selfe) against the day of wrath. How then can that eye which should be fixed either on the rendernelle or mercy of his Creator, glance so much on his iniustice, as to make that the Midwife of so foule a progenie? Obduration was neuer the childe of goodnesse, neither can a sinne of so base a descent lay claime to omnipotencie. It stands not (I dare say) with Gods power, I am sure, his will, to reconcile two enemies in such an extremity of opposition. Doe sweet water and puddle flow immediately from one and the selfe-same spring? light and darknesse from the selfe-same Sunne? I know there is a stiffe-necked and blind-fold Tribe, which God hath left, not made the storie of his vengeance; whose affections are too dull and droulie in his seruice. Men crest-fallen in deuotion, whose hearts are so dead in their allegiance to him, that they seeme spiritlesse, hauing all the powers & faculties of their soule benumbed, and their conscience without pulse or motion. And of these the Prophet, *Incrassatum est cor populi. Their heart is as fat as brayne*. These sticke not to belch open defiance in the face of the Almighty, and with those Miscreants in Iob, are ready to expostulare with eternitie. *Quis est omnipotens vt seruiamus ei? Who is the Lord that we should serue him?* Such haue forehead of brasse, which no shame can bore through: and (as the Prophet spake of Iuda) *a face of wharfedon which refuseth modesty*. But Saint Gregory in his 10. Homily vpon Ezechiel, hath proclaimed their

doome. *Frontem cordis in impudentiam aperit culpa frequens, ut quo crebrius committitur, eo minus de illa committentis animus verecundetur* : Frequency of sinning doth flesh vs in immodesty, assiduity, in impudence. Offences that are customarie are not easie of dimission, and if thou once entertaine them as thy followers, they will quickly intrude as thy companions. Sinnes that are fed with delight, with vse, are as dangerous as those of Appetite: which oftentimes proue no lesse inseparable, than hereditary; to doe well is as impossible to these, as not to doe ill; So can assiduity make a sinne both delightful, and naturall. *Can the Ethiop change his skinne, and the Leopard his spots? then may yee also doe well which are accustomed to doe euill.* That sinne then is irrazable which is so steeled with custome, and may vndergoe the censure of that sometime Citie of God; *Insanabilis est dolor tuus* : Thy sinne is written with a pen of iron, and with a claw of a Diamond is engrauen on the table of thy heart. How then can wee without sacriledge, and robbing of diuine honour, make God the father of so foule and vnwashed a crime? Obduration is the issue of thine owne transgression. *Perditio tua ex te, o Israel* : If destruction dog thee, thanke thy corrupt affections, not blame thy maker, for he doth but leaue thee, and they harden. To lay then (with some depraued libertines) the weight and burden of our sinnes on the shoulder of Predestination, and make that the wombe of those foule enormities, may well passe for an infirmity, not for excuse, and indeed thus to shuffle with diuine goodnesse, is no lesse fearefull, than blasphemous. For, though God from eternity knew how to reward euery man, either by crown, or punishment.—*Nemini tamē aut necessitatē, aut voluntatem intulit delinquendi*, yet he neuer enioyned any man either a necessity, or a will to sinne. If any then fall off from goodnesse, hee is hurried no lesse with the violence of his owne perswasion, than concupiscence; and  
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in those desperate affaires, Gods will is neither an intermedler, nor compartner, *Cuius ope scimus multos, ne laborerentur, retentqs, nullos, ut laborerentur, impulsos* (saith *Augustine*.) By whose hand of providence wee know many to be supported that they might not fall, none impeld that they should. And in his answer to that 14. Article falsly supposed to be his, *Fieri non potest, ut per quem a peccatis surgitur, per eum ad peccata decidatur*: for one and the selfe-same goodnesse, to be the life and death of the selfe-same sinne, is so much beyond improbability, that it is impossible. If any then goe onward in the true rode of diuine graces, no doubt but the finger of the Almighty points out his way to happinesse; but if he wander in the by-pathes of a vicious and depraued dissolutenesse, his owne corrupt affections beckens him to ruine. To loue then his children, and neglect his enemies, doth neither impaire Gods mercy, nor impeach his iustice. But why God should loue this as his childe, neglect that as his enemy, *Nec possibile est comprehendere, nec licitum innestigare*—, is beyond all lawfulness of enquirie, all ken of apprehension. Let this then satisfie our desire of knowledge, *Et ab illo esse, quod statuit, & non esse ab illo, quod ruitur*: That his providence is the staffe and crutch on which we so leane that we yet stand; our corrupt affections, the bruized and broken reed on which, if wee doe leane, we fall. If any stagger at those vnsathomed mysteries, and his reason and apprehension be strooke dead at the contemplation of Gods eternall, but hidden projects, let him season a litle his amazement with adoration, and at last solace his distempered thoughts with that of *Gregory*, *Qui in factis Dei, &c.* In the abstruse and darker mysteries of God, he that sees not a reason, if he sees his own infirmity, he sees a sufficient reason why he should not see. Me thinkes this should cloy the appetite of a greedy inquisition, and satisfie the distrust of a ny, but of too querulous a disposition, which, with the

eye of curiositie prying too nicely into the closet of Gods secrets, are no lesse dazeled than blinded; if not with profanation, heresie. Diuine secrets should rather transport vs with wonder, than prompt vs to enquiry, and bring vs on our knees to acknowledge the infiniteness both of Gods power and will, than ransacke the bosome of the Almighty, for the reuealing of his intents. Is it not blessednesse enough that God hath made thee his Steward, though not his Secretarie? Will no Mansi-on in heauen content thee, but that which is the throne and chaire for omnipotency to sit on? No treasury, but that which is the Cabinet and store-house of his own secrets? Worme, and no man, take heed how thou strugglest with thy Maker; expostulation with God imports no lesse peremptorinesse, than danger; and if Angels fell for pride of emulation, where wilt thou tumble for this pride of inquiry? As in matters therefore of vnusuall doubt, where truth hath no verdict, probability finds audience, So in those obstruct and narrow passages of his will, where reason cannot informe thee, beleefe is thy best intelligencer, and if that want a tongue, make this thy interpreter; so thou maist euade with lesse distrust, I am sure, with more safety.

And at last when thou hast scan'd all, what either scruple or inquisition can prompt thee to, in a deiected humiliation, thou must cry out with that Iewish penitent; *Lord I beleue, helpe thou my vnbelleefe.* Yea, but how shall we here cleare God from this aspersion, when the Apostle is the Herauld to his guilt? *whom he will he hardens: Induratus* is an actiue, and doth alwayes presuppose a passiue; And if there be a subiect that must suffer, there must be a hand too that must inflict. How then can we quit the Almighty of the suspicion either of tyranny or iniustice, since he is said to send on some *the spirit of error*, 2 Thess. 2. and that great Trumpet of Gods displeasure, *Esay* in his 63. brings in the fewes, no lesse muttering

eering than expostulating with God, *Quare errare nosse-*  
*cisti Domine?* Lord why hast thou made us to erre from  
 thy wayes, and hardened our hearts from thy feare? These  
 instances (at the first suruey,) beare terrour in their looks,  
 and like sophisticated lights in a darke roome, make  
 things seeme more vgly than they are; and are but false  
 bills, preferred against a spotlesse innocent, which, with-  
 out search, may conuince of publique crime, but narrow-  
 ly scan'd, absolue him, no lesse from the act, than the  
 thought of guilt. How God therefore in this is liable to  
 censure and misprision, and how both a beholder, an in-  
 termedler of depraued actions; vouchsafe me a little  
 your attentiu patience, and I doubt not, but I shall in-  
 forme the vnderstanding of the shallow, and to the por-  
 tion of my weake Talent, will strue to satisfie the waue-  
 ringly iudicious. *Whom he will he hardens.* Some (too  
 nicely tender of the honour of their maker) haue giuen  
 way to an interpretation more modest, than authentieke,  
 and interpret —*indurare*— for *duritiam manifestare*, so  
 that God is not properly said to harden the heart, but  
 rather to manifest how hard it is, And to this opinion  
 Saint *Augustine* is a close adherent in his 18 Question  
 vpon *Exodus*. But this holds not with the purpose of  
 God, nor with the scope and meaning of the Text, which  
 if we compare with others of that nature, wee shall finde  
 that Gods *will* hath rather a finger in this, than his pro-  
 mulgation: for so in the 10 of *Isaia* we reade, that 'twas  
 the *will* and the sentence of the Almighty, that the Ca-  
 naanites should be hardened, that they might deserue no  
 mercie, but perish. Others there are (whose opinions bor-  
 der neerer vpon truth) which would haue God to be  
 said to harden —*non efficiere, sed permittere*; Not by way  
 of Action, but permission, and so *Damasen* in his third  
 booke *de fide Orthodoxa*, cap. 20. Where his words run  
 thus. *Operis pretium est agnoscere*—. 'Tis a matter no  
 lesse worthy of knowledge, than obseruance, that 'tis the

custome of the Scripture to call Gods permission, his  
 action. So we reade that God sent his enemies the spi-  
 rit of slumber, which is not to be ascribed to God as an  
 agent, but as a permitter. This glosse futes well with the  
 approbation of Saint *Chrysostome*; who speaking occa-  
 sionally of that of the first of the *Romanes*, *Deus tradidit*  
*illos*—God gaue them vp vnto vile affections, hee there  
 expounds —*tradidit*, by *permisse*, which he thus illustrates  
 by a similitude—; As the Generall of an Armie, in the  
 sweate and brunt of a bloody day, if he withdraw his per-  
 sonall directions from his souldiers, what doth he but  
 expose them to the mercie of their enemies? not that he  
 led them into the iawes of danger, but because they were  
 not back't by his encouragement: So God in this spiritu-  
 all conflict, he deliuers vs not into the hands of our arch-  
 enemy, he leaues vs to our owne strength, and our cor-  
 rupt affections drag vs thither with a witnesse. And  
 hence that dicotomy of *Caictan* claimes his prerogatiue,  
 that God doth harden *Negatiuely*, but not *Positiuely*, wch  
 distinction though it be sound & Orthodox, yet it doth  
 not exempt vs from scruple, for God hath more in the  
 stiffenecke and peruerse, than a naked and bare permissi-  
 on, otherwise we should too weakly distance obduration  
 from a lesser sinne, for euery sinne God permits, and as  
 Saint *Augustine* in his *Enchir.* 96. cap. *Nihil fit nisi om-  
 nipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo.*  
 There's nothing done without the consent and appro-  
 bation of the Almighty, and that either by his person or  
 substitute. If God therefore be only said to harden man be-  
 cause he permits him to be hardened, why should he not  
 be likewise said to steale, because he permits man to steale?  
 No doubt therefore but God hath a greater ore in this  
 sinne of hardneing, than in offences of a lesser bulke. And  
 therefore Saint *Augustine* in his 3. lib. cont. *Iulianum*, 3.  
 cap. with many a sinewed allegation proues, that God  
 doth concurre to the execration and hardening both of  
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the minde and heart, — *Non solum, secundum patientiam, & permissionem, sed potentiam, & actionem.* Not according to his patience and permission onely, but his power and action: Which position hee thus (after) qualifies with a distinction. *Obduration* is not onely a sinne, but a punishment of a sinne. Now, that which is in obduration meereley of sinne hath it's pedigree and originall from man onely; but that which is of punishment for that sinne, from God. And therefore I cannot but approue of that of *Isidore*, *Qui insti sunt, à Deo non impelluntur, ut malifiant, sed dùm maliam sunt, induuntur, ut deteriores existant,* — According to that of *Paul*, *2 Theſ. 2.* For this cause God shall send them strong delusions, that they might beleue a lie, that all might be damned that beleue not the truth, but haue pleasure in vnrighteousnesse. I haue as yet but toucht the barke and skinne of the controuersie, the pith and the kernell is yet vnchewed, and that is, — *Whether God here (as hee is said to harden) be the cause of our transgressions.* Which *quare* admits a three-fore distraction, and difference of opinion. Two of them are extremes, and by hot opposition each of other, they haue both lost the truth, the third runnes in a midway, and euer directs to safety. *Florinus* (whose opinion posterity records as the monument of a seduced error) with no lesse peremptorinesse than blasphemy hath arraigned the Almighty, and made him not onely the permitter, but the Author of our sins. The *Seleucians*, after him, were poisoned with that heresie, & the *Libertines* laboured in the defence thereof. *Manes*, and his disciples, dreamt of a *summum malum*, and vpon that phantasie grounded their assertion, that God the *summum bonum*, is to be seene onely in our good actions, but euery depraued Act had its deriuation from their *summum malum*. But those of a more solid and well tempered iudgement, whom the influence of the Spirit had taught a moderatiō, or the danger of Inquisition forbade

bad curiosity, dare not with *Florinus* impure (here) sinne vnto God, yet maintaine against the *Manichees*, that God is not a bare and idle spectator, but powerfull ouer, although no actor in the sinne, Nor in the sinne, as it is meerely a sinne, but in the sinne as 'tis a punishment of sinne. And therefore in euery transgression of ours, there are foure thing, remarkeable, 1 *Subiectum, seu materiale*, the subiect in which sinne subsists, and that is two-fold. 1 *Substantia*, the substance, or rather the faculties of the reasonable soule, in which originall sinne is so riuered, that the naturall man can by no meanes purge himselfe of that hereditary contagion, or *Actio bona*, on which all our actuall sinnes are grounded. 2 *Formale*, the formalitie, or obliquity of the action. For euery sinne is *auoula*, the transgression of the Law, and in the sinner there's nothing sinne but this. 3 *Reatum*, The guilt of this enormitie, which makes vs liable to eternall death. 4 *Pœna*, the punishment inflicted vpon the guilty, whether temporall, or eternall, or both. Now wee may not charge God with the obliquitie of the action, for that proceedes from a peruerse, and a seduced will, but the substance of the action (as the Schoolemen speake) that hath its originall from God. And therefore we consider sinne, either *ut malum culpa*, as 'tis a violation of Gods law, or *ut malum pœna*, as a punishment laid vpon vs for the violation of that Law: So *Rom. 1. 25. The Gentiles turned the truth of God into a lye*, There's *malum culpa*. And it followes immediatly at the 26. verse. For this cause God gaue them vp into vile affections, There's *malum pœna*. Now God is author of the second, not the first. If mistis still hang on the eyes of elouded error, I thus dispell them, with that of *Hugo de Sancta Victore*— *Demi malis potestatem solum tribuit, non voluntatem, quia licet ex ipsius permissione sit, quod malum possunt, ex inspiratione tamen non est quod malum volunt*. God onely gives power to the wicked, not will, that although it be by his permission that

that we can doe euill, yet it is not by his inspiration that we will doe euill. And therefore as the Schooles doe commonly distinguish of the decrees of God, so must we of the execution of that decree, which is either *per efficientiam*, when the diuine power doth worke any thing with, or without the creature; or *per modum permissionis*, when the creature hath leaue to worke without the guidance of that power. Neither will it saue of imperinence, if we insert here that distinction of Gods providence in *efficientem & deferentem*. Into a *reluctant* and *forfaking* providence, for whensoever God withdrawes his especiall aid and assistance from vs, man is hurried where his owne corrupter appetite, nor Gods grace carrieth him. Adam fell as soone as the influence of Gods grace ceased, and without the supportance of the same grace we all fall, with no lesse certainty of perill, than danger of restitution. When the Sonne sets, we see darknesse followes immediarly vpon the face of the earth, and yet the Sonne is not the efficient cause of darknesse, but the deficient; so when the Sonne of righteousness shall forsake vs, the darknesse of doubt, must needs possesse the vnderstanding, and the will must mistake in her choice and execution. She must *uideri* *consequencia*, *non consequentia*. The necessitie is grounded on a consequent in Logicke, not any influence in Nature. And here we may borrow a true glosse for that in the 2. Act, where it is said that Christ was deliuered into the hands of the wicked, by the determinate counsel & foreknowledge of God. We must not thinke that God was the setter in this villany, that he conspired with Iudas in his treason, or with Pilate in his bloody sentence. But that he only gave way to their attempts, and suffered them to crucifie the Lord of glory. Yea, but why did not God curbe them in their cruell proceedings? Why should his conuenance betray the blood of innocencie? Saint Augustine shall answer for me. *Quia melius indicuit de malis bene-*

*bona facere, quam mala uoluisse permittere.* To extract good out of euill was peculiar onely to Omnipotency and goodnesse; and therefore no lesse solid than charitable is that cause of *Dr. Blesse*:—*Nisi queritur, unde malum efficiatur.* It is an ill curiosity to seek an efficiens cause of ill. Let this then satisfie modest enquiry what it is with the sinner as with an vntrained Instrument, and the Musician, the sound is from the finger of him that toucheth it, but the harring from the Instrument. *Matth. 23. 35.*

That our discourse when with the time may draw towards a Period, we inuolue and wrap vp in this one distinction the very iuice and substance of the controuersie. Sinne is considerable two waies, *ante commissionem*, before the Commission; *Sic se Deus habet negativè, cum respectu voluntatis, cum productionis.* God doth neither worke with vs, nor councenance vs in the act of sinning. *Post commissionem*, after the Commission, *se Deus determinat, & ordinat peccatum.* God sets bounds to the malice of wicked men; and so mannages the disorder in sin, that contrary to the nature of sinne, and the intent of the sinner, it shall redound to his glory. *Matth. 23. 35.*

We inculcate then, that God is not the author, but the orderer of sinne. Hee causeth the works, not the fault; the effect, not the delinquencie, working by, not in mischief. Wherin, according to the rules of Logicke, the small and impulsive causes neuer so distinguish the actions, that two doing the same thing to a diuers intent, are notwithstanding said not to doe the same. So God gaue his Sonne, and Christ himselfe, and Iudas Christ, (saith *Augustine*) why is God here holy, and man guilty? *Nisi in re unâ quam fecerunt, non est causa una ob quam fecerunt.* I shut vp all with that state of *Fulgentius* in his first booke ad *Manicium* chap. 13. Where having long hovered ouer this question, *An peccata fiant ex predestinatione?* He at last thus resolues it. *Poenit Deus, si ent uoluit, predestinare quosdam ad gloriam, quosdam ad pernam,*

penam, sed quos predestinavit ad gloriam, predestinavit ad iustitiam, quos autem predestinavit ad penam, non predestinavit ad culpam. God when hee saues any man doth predestinate him as well to the meanes, as to the end. But in the reprobation of a sinner, God destines the sinner onely to the punishment; foreseeing, but not determining those sinnes which shall in time draw Gods punishments downe vpon him.

Does our corruptions harden then, and God punisheth? Take heed you *Pharaohs* of the world, you which persecute the poore Israelite in his way to *Canaan*, spurre not the goodnesse of the Almighty to reuenge, or iustice. *Le sa patience fit fureur*, trample too much on the necke of patience; you will turne it to fury. It is true, God hath leet of Lead (clemency intermixt with slownesse of reuenge) but he hath hands of iron, they will grinde and bruisse into powder, when they are dared to combat.

*Sera venit, sed certa venit vindicta Deorum.*

Procrastination of diuine iustice is ever waited on no lesse with a certainty of punishment than ruine. What shall wee doe then (wretched, miserable that we are) of to whom shall we flie for succour? The godd *Sera* *finet* tells vs, — *A Deo uas, ad Deum placatum* — from the tribunall of his iustice, to his throne of mercy, and compassions. That of *Anselmus* was most admirable — *Etsi Dominus ego commisi unde me damnar apotes, tu tamen non amissi, unde me saluare potes* — O blessed Iesus, though I haue committed those transgressions for which thou must condemne me, yet thou hast not lost those compassions by which thou must saue me. How our soules were in such a strait, that wee saw hell opening her mouth vpon vs, like the red sea before the Israelites; the damned and vgly fiends, pursuing vs behinde, like the Egyptians; on the right hand, and on the left, death and sea ready to ingulf vs; yet vpon a broken heart, and vn-

disguised sorrow, would I speake to you in the confi-  
 dence of *Moses*. Stand still, stand still, behold the salvation  
 of the Lord. Thou then which art oppressed with the vi-  
 olence and clamour of thy sinnes, and wantest an aduo-  
 cate either to intercede, or pitty, heare the voice of the  
*Lamb*. Cry unto me, I will beare the burthen of my holy hill.  
 Is any heavily laden with the weight of his offences, or  
 groanes vnder the yoke and tyrannit of manifold tempta-  
 tions? — Come unto me, I will refresh thee — Doth a-  
 ny hunger after rightcousnesse? behold, I am the bread  
 of life, take, eat, here is my body. Doth any thirst after the  
 waies of grace? loe, I am a living spring, come, drinke here  
 is my blood, my blood that was shed for many for the re-  
 mission of sinnes; for many, not for all. Hath sine do-  
 minion ouer thee? or doth it reigne in thy mortall heart?  
 are the wounds of thy transgressions so deepe that they  
 cannot be searched, or so old, that they corrupt and pu-  
 trifie? where is the Samaritan that will either binde them  
 vp, or powre in oyle? But art thou not yet dead in tres-  
 passes? are not thy vlcers past cure? are there any seeds  
 of true life remaining? is there any motion of repentance  
 in thy soule? will thy pulse of remorse beare a little? ha-  
 stest thou but a touch of sorrow? a sparke of contri-  
 tion? a graine of faith? know there is oyle of comfort for  
 him which mournes in Sion. Not a teare drops from thee  
 with sincerity which is either vn pittied, or vnprefer-  
 ued, — God puts it into his bottle. On the other side, is  
 there a Pharaoh in thee? an heart vnmollified? a stone  
 that will not be bruized? a flint vnmalleable? I both  
 mourne for it, and leaue it. But is this heart of stone ta-  
 ken away, and is there giuen thee a heart of flesh? is it soft  
 and tender with remorse? truly sacrificed to sorrow? know  
 there is balme of Gilead for the broken heart, balme  
 that will both refresh and cure it. Thou then which  
 groanest in the spirit, and art drawne out (as it were) in-  
 to contrition for thy sinnes; thou which hast washt thy  
 hands

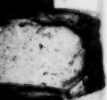
hands in innocēce, goe cheerefully to the altar of thy God, vnbinde thy sacrifice, lay it on. But hast thou done it sincerely? from thy heart? lurkes there no falshood there? is all *swept cleane and garnished*? doth the countenance of that smile as cheerefully, as the other seemes to doe of the outward man? if so, thy fire is well kindled, the Altar burnes clearly, the *suour of thy incense shall pierce the clouds*. But is this repentance disguised? hath it a touch of dissimulation in it? is not thy olde rankor cleane digorged, but must thou againe to thy former vomit? hypocrite, thy Altar is without fire, thy incense without smoke, it shall neuer touch the nostrils of the Almighty, thy prayers in his eares sound like brasse, and rinkle like an ill-tuned Cymball; all this formality of zeale is but a disease of the lip: *give me thy heart my sonne*, I will haue that, or none, and that cleane too, walke both from deceit, and guilt. That subtil fallacy of the eye pointing towards heauen, that base hypocrisie of the knee kissing the earth, that seeming austerity of the hand martyring thy breast, gaines from me neither applause, nor blessing; the example of a Pharisee could haue chid thee to such an outside of deuotion, — *Qui pectus suum tundit, & se non corrigit, aggrauat peccata, non tollit*, saith *Augustine*, where there is an outward percussio of the breast, without remorse of the inward man, there is rather an aggrauation of sinne, than a release; these blanchings, and guildings, and varnishings of externall zeale, are as odious in the eie of God, as those of body in a true Christian; this glosse, this paint of demurenesse speakes but our whoredomes in religion, & the integrity of that man is open both to censure and suspicion, that is exposed either to the practise of it, or the approbation. A villaine is a villaine howsoeuer his garbe or habite speake him otherwise, and an hypocrite is no lesse, though sleeked ouer with an externall sanctity, & drest in the affectations of a preciser cut. Let vs be truly that what we seeme to be, and not

seeme what we are not; let there be dores & casements in our breasts that men may see the loyalty twixt our heart and tongue, and how our thoughts whisper to our tongue, and how our tongue speaks them to the world, Away with those Meteors and false-fires of Religion, which not onely by path vs in a blinded zeale, but misleade others in our steps of errour. Let vs put off the old man in our pride, vaine-glorie, hypocrisie, enuy, hatred, malice, and (that foule disease of the times, and vs) *uncharitablenesse*; and let vs put on the new man in sinceritie, faith, repentance, sobrietie, brotherly kindness, loue, and (what without it disparages the tongue both, of men, and Angels) *charitie*; then at length all teares shall be wiped away from our eyes, and we shall receiue that euerlasting benediction. — *Come, yee children, inherit the kingdome prepared for you from the beginning of the world.* — To which, the Lord brings vs for Christ Iesus sake, to whom be praise and power ascribed now, and for euermore. Amen.

*Gloria in excelsis Deo.*

**E I N I S.**





THE  
ARRAIGNMENT  
OF  
THE ARRIAN.

---

His { *Beginning.*  
          *Height.*  
          *Fall.*

---

In a Sermon preached at *Pauls Crosse*,  
*June 4. 1624.*

Being the first Sunday in *Trinitie Terme.*

---

By  
*Humphry Sydenham* M<sup>r</sup>. of *Arts*, and  
Fellow of *WADHAM Colledge* in  
*OXFORD.*



*L O N D O N,*  
Printed for *I O H N P A R K E R.*  
*1626.*

THE  
ARRAIGNMENT  
OF  
THE ARRIAM.

His Highness  
The Duke of  
Burgundy

in German preached at Saint Croix

June 4. 1614.

Printed by the University Press

1614

Printed by the University Press

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TO  
MY APPROVED  
WORTHY FRIEND

M<sup>r</sup>. *Francis Crossing;*  
*Thū.*

SIR;



*Was neuer yet so preposterous in my respects, as to value the worth of him I serue, by the title, but the disposition; He is noble to me, that is so in his actions, not his descent; those high-swolne priuiledges of bloud and fortune are (for the most part) tympanies in greatnesse, pricke them, and they proue*

## The Epistle Dedicatory.

windes of honour, not substances. Had I  
beene ambitious of a high Patronage, this  
weake peece I send you might haue worne an  
honourable inscription, but I haue that with-  
in me which chides those insolencies, and tells  
me that the name of friend sounds better than  
of Lord, and hee is lesse mine that doth onely  
countenance me, than he that feeds me; He  
onely deserues to be a protector of my Labours  
which hath beene a cherisher of my fortunes; to  
you then this at once flies for Patronage, and  
acceptance, desiring you to receiue it as a mo-  
nument of his thankfulness, who euer deuotes  
himselſe

Your most-most respectiue

HVM: SYDENHAM.

THE  
ARAI GNMENT  
OF  
THE ARRIAN.

IOHN 8. 58.

*Before Abraham was, I am.*



Ever age afforded a perfection of  
that eminencie which was not  
exposed to envie, or opposition,  
or both. Truth is the childe of  
vertue; and as the inherresse  
of all her glories; so her suffer-  
ings. Now, vertue growes by  
vniust wounds, & so doth truth  
too; and like Steele that is bent,  
springeth the other way. She shewes her best lustre vpon  
encounter, and like the Sunne shines brightest be-  
twixt two clouds, *malice*, *envie*, both (here) con-  
spire to ouercast and darken the glory of those beames  
which enlighten every man that comes into the world,

*the sunnes of righteousness.* It hath euer beene the stragem and proiect of that *Arch-enemy* of man, for the advancement and strengthening of his great title—*The Father of lies*—, either to strangle truth in the conception, or smother it in the birth. If he miscarry in his owne particular undertakings, hee will suborne his Factors, Scribes and Pharisees; and these not onely to question, but to oppose a deity, sit agents put vpon such a damned designe, for it is theirs no lesse by debt, than parentage; —*Ye are of your Father the Devil, v. 44.* He hath bequeathed you a prodigious lie, and you would faine practise it on the sauiour of the world, labouring to nullifie his acts, blemish his descent, imposture all his miracles. Where were they euer seconded, but by the finger of a God? or, where contradicted, but by the malice of a Jew? could the powers of the grate, and the shackles and bands of death be dissolued, and broken by the meere hand of *Beelzebub*? or a dead and stinking carcase, enliued and quickened by a *Samaritan* and his *deuill*? could the kingdom of darknesse, and all those legions below, fetch a soule out of the bosome of your *Abraham*, and re-inthroned it in a body foure daies entombed? no, that — *Magna hiatus inter te, & nos*—, returns the lie vpon all hellish power, and the prince thereof. — *Betweene you, and vs, there is a great gulf fixed, Luke 16. 26.* Why then exclaime you on the iniustice and falshood of his testimonies? *Opera que ego facio*—, the workes which I doe beare witness of me. Look on them, and if they vnscall not your willfull blindness, the axioms and principles of your owne law will conuince you. It is written in your *Talmud*, — *That the testimony of two men is true*—. Behold then out of your own blood, and Nation, two strong euidences against you, Iewes both, and both speake him a true God, — *A virgin shall conceive and bring forth a Sonne, and his name shall be called Emmanuell, God with vs, Isa. 7. 14.* This is our God, and there shall be none in comparison

comparison of him, *Barnab 3.36*. Why then are ye so startled at his naming *Abraham*? or why doth your indignation swell, that he saies he is before him? *Abraham* rejoyced to see my day, and saw is, and was glad, *vers. 36*. (My day of eternity, and my day of incarnation, with the eie of faith.) Why enquire you into the number of his yeeres? a whole age to him is as an houre, two thousand yeeres but as a minute, and all the wheelles and degrees of time within his span, and as a *now* or instant; before *Abraham* was, before the world, before all time *I am*. *Iew*, take his word, it is orthodox, or if not, his asseueration: and if that be too slight and single, loe, hee doubles it, *Verily, verily, I say unto you, before Abraham was, I am*.

And now thou that sittest in the chaire of *Moses*, heare what *S. Augustine* tells thee, — *Appendo verba, & cognosce mysterium* —, the words (indeed) are of a narrow circuit, yet they shrine and inuolue a mystery, and carry with them both maiesty and depth, like rich stones set in Ebonie, where though the ground be darke, yet it giues their lustre and beauty clearer; learne here then both propriety, and weight of language, and how to criticke between a God, and thy owne frailty. — *Intellige, fieret, ad humanam facturam, sum verò, ad diuinam pertinere substantiam?* — *Was*, points onely to a humane constitution, — *I am*, to a diuine substance, and therefore the originall hath a — *wisdu* — for *Abraham*, & an — *cid* — for *Christ*. Diuinity is not cloistered or confined to time, either past, or future, but commands all as present; and therefore not — *I was*, but — *I am*. Neither doe the Latines giue *Abraham* an — *esse*, but a — *fieret*, nor *Christ* a — *fui*, but a — *sum*. Hereupon the full tide of Expositors, besides \* *Mr. Caluine*, and his *Marlorate*, (who though they a while diuide the streame, yet at length they meet in the same channell, and so make the current a little fuller) waue this way, and send vs to that — *I am*, of *Exodus*,

\* *Ego latine extendo, Cal. in 8. 10.*

am, in the 3. chap. 14. vers. where we finde the roote  
 with in ~~Heb.~~ *After Ehiab*, which though the Chaldee  
 renders, — *Ero gero, I will be that I will be* — (which in-  
 deed is the genuine signification of the original) yet the  
 vulgar Edition gives it in the present, — *I am that I am* —  
 and the Septuagint — *ego eiv eiv* — *I am he that is* — (it be-  
 ing both frequent and necessary with the Hebrews to  
 place the future for the present) and by this they imply  
 — *Gods eternall and unchangeable being in himself*. The  
*Thalmodists* also (whose authority must passe for current,  
 where there is no power to contradict, or scanne) allow  
 this, *Ehiab* as much as — *Sum* — *Fi* — *ero* the compre-  
 hension of three times, *past*, *present*, and *to come*. So the  
*Rabbins* in *Elleshemoth Rabbi* vpon this Text, reade, — *I*  
*that have beene*, and *I the same now*, and *I the same for*  
*time to come*. However the Chaldee Paraphrast labours  
 an indifferency, and hath charity enough to afford both  
 interpretations, — *He that was, and hereafter will be*. — *Ad*  
*deus etiam eternitatem eius* (which *Tosaf* has yet shew the  
 eternall being of him who alone can say — *Sum, ero* — *I*  
*am, and I will be*; for he is the very source and fountaine  
 of all life and essence, *In whom we live, and move, and have*  
*our being* — and by reason of this triplicity of time, and  
 power, *Varabius* would derive *Theodonab* from this word  
 — *Ehiab* (though some of the Hebrew Doctors fetch the  
 pedigree a little higher) from — *Hanab*; — *He was*, and  
 tels vs that by the first letter is signified, *he will be*, and by  
 the second — *He is*; & to this *Rabbi Bechai* seems  
 to assent, in his 65. page vpon *Erodin*. But however they  
 was a little in the derivation, they do now in the substance,  
 proportioning both this triple priuiledge, & where there  
 is such an immensity, we cannot but make a God, & where  
 such a God, eternitie. All things besides him once were  
 not, and being, are limited in their natures, neither could  
 possibly persist, unless God preserved them; many also  
 have lost or shall loose their proper essence, and whilst  
 they

they remaine are obnoxious to daily fluctuations; only God eternally. — *I am* without beginning, limitation, dependance, mutation, end, consisting onely of himselfe, and all other creatures of him, and therefore this — *Ehieh* — *I am* — is a peculiar attribute of omnipotencie, not determining any other, but indeterminarlie signifying all manners of being, for so it imports — *The very immensitie of Gods substance*, — and to this with an vnanimious consent all interpreters subscribe, and the whole quire of Fathers. I haue now brought — *Ehieh* — close up with *Iehonah*, this — *I am* — with him that is — *First* — and *Last*, so that we may here rather challenge than borrow that of the Apostles: *Iesus Christ yesterday, and to day, and the same for ever*. (Where S. Chrysostome will put Christ vpon that triple prerogatiue to make him a compleat God, too. — *A yesterday*, for time past; *to day* present; *for ever*, to come, though I meet here (as I shall in euery cranny and passage of my discourse) a violent opposer, *Emirdimus Samosatrenianus*, who limits the Apostles — *Hieri* — and *Hodie* — *ad Rem nuperam, & recentem*, so in *Iob* (he saies) men are called — *Hesterni* — by the *Greekes*, *ἑστημεν* — *yesterday* — and *to day* — for their breuitie of life; but this interpretation is no lesse bold than desperate, and that *ἑστημεν* — which followes in the originall, will cut off all comment and glosse of transitorinesse — *The same for ever* — and therefore we find him cloathed with peculiar titles of the Almighty, and by Saint *Iohn* forreuerall times fronted with an *ὢν καὶ ὢν*, — *from him that was, and is, and is to come*; — so that if any murmuring vnbeleuer should recoile in the acknowledgement of Christs diuinitie, he beats on againe, a third & a fourth time, that if he cannot pierce the stonie heart by a single perswasion, he will batter it by inculcation. However the malice or perversetie of most ages haue brought this truth not onely vpon termes of scruple, but opposition, so that now it is growne disputable, whether Christ suf-

ferred more in his body by the fury and violence of the hand, or in his diuinitie by the scourge and sting of venomous and deprauing tongues? one would haue him, *no God*, another *no man*; this againe would haue him a *meere man*, and that denies him a *true bodie*; one strips him quite of *flesh*, another cloathes him with it, but makes it *sinfull*; this would haue him an *Angell*, that little better than a *denill*, or at least that *be used one*. One, *no bodie*, another (I beleue) *nothing* — *Est illud mirabile* (saith *Athanasius*) *Cum omnes haeresees inimicam pugnant, in falsitate omnes consentire* —.

Every head is frantike with a strange opinion, and that with some wilde fancie, which all meet in the same Improbability and (which it euer breeds) falshood. Errour and infidelitie may blow on diuine truth, and shake it too, but not ouerthrow it; 'tis founded on such a Basis and sure ground-woke as is subiect neither to batterry nor vndermining. *The Rocks, Christ*. The *Jew* and the *Arrian* lay on fiercely here, not onely to deface this goodly structure, but to demolish it, and ruine (if possible) his diuinitie; but lend me a while your noble attention, Ile shew you with what weaknesse they come off, what dishonour. In the trauersing of which giue mee leaue to make vse of that Apologie which in the same subject Saint *Ambrose* did to *Gratian*. — *Nolo argumento credas* (sancte Imperatori) & *nostra disputationi*; *scripturas interrogemus, interrogemus Apostolos, Prophetas, Christum*. Leane not so much to my strength of Argument and disputation, as to a sacred authoritie & prooffe, Let vs aske the Scriptures, Patriarchs, Prophets, Euangelists, Apostles, Christ; let me adde (for so both my taske and industrie require) Fathers, Counells, Rabbins, Schoolemen, Histories sacred and prophane, let's giue antiquitie her due, and not in a lazy thirst drinke of the streame, (which is either troubled or corrupt) when wee may haue our fill at a cleere fountaine; to traffique here

at home with a few *moderne* Systèmes, is no small sinne of the age onely, but our profession too, if we can sleyle downe the transgressions of the time in some few stolne *Postellisms*, and peece a sacred line with a worme-eaten Apophthegme, so it be done in a frequent and hasty zeale, we are the Sages and the Patriots of the time, and the lights no doubt of this vnder firmament; but our discourte grouels not so low, we are here to tread a maze, and threed a Labyrinth, sometimes on hills of ice, where, if we slip in the least *punctum*, we tumble into hazresie; sometimes with *Peter* in the deepe, that if the hand of *Christ* did not a litle succour vs, we should sinke into infidelity. I will ballasse my discourse with as much cautelousnesse as I may, and where I meet with difficulties which are stony and vnrodden, if I cannot fairely master them, I will oppose them with my best strength, and if not finde a way smooth to satisfaction, dig on; I may perchance awaken hazresies, but I will lull them againe in their own slumber, I will onely pull aside the veile and shew you their vgliness, and shut them vp in their owne deformities. I know I am to speake to an Auditorie, as well seasoned with faith, as vnderstanding, and yet (perchance) not without some mixture and touch of weaknesse. Here are shallowes then for Lambes to wade, and deepes for Elephants to swimme, passages which lie leuell with humble capacities; others which will venture to stand vp with riper iudgments, if they stoop sometimes and seeme too low for these, and mount againe and proue too high for others, it was euer my desire to keepe a correspondence with the best, and so to make vse of that of *Augustine*, — *Non fraudabo eos qui possunt capere, dum timeo superfluum esse auribus eorum qui non possunt capere*. — Yet come I not to fill those eares which are pickt and drest for accuratenesse. I am so farre from labouring to please such, that I intend to vex them; if any charitable eare bee prone to a soure discourse, pitch that attention heere one  
 hour

houre, and I shall make good my promise out of the words of the Text:

*Before Abraham was, I am.*

And here we are first to enter lists with that capitall and Arch-enemy of *Christ*, the vexation of the Fathers, and the incendiary and firebrand of the Eastern Church, the *Arrian*, who out of an enuious pride is at once bountifull and iniurious, willing to inuest *Christ* with the title *quorion*, but disrobes him of that glorious, and his owne *quorion*, granting him a like' essence with the Father not the same: equall to him in power, not eternitie; but giue me leaue to strip one heriticke to cloath another, and put on ours what *Tertullian* did on *Marsion* — *Quid dimidias mendacio Christum?* why dost thou thus peece-meale and mince a deiry, and halfe god (as it were) the Son of the Almighty? — *Totus veritas*, he is the spirit of truth, and oracle of his Father, the brightnesse of his glory, in whom are hid all the treasures of *Wisedome, knowledge*, by whom God made the world.

It were too bold a solecisme to ranke transitorinesse with what is sacred, or that which is fleeting with everlastingnesse, what below eternall dare we make compatible with omnipotencie?

An eternall Intellect, most perfect, and such is God, requires an obiect equally perfect, and eternall, which from God, holding a relation to God, can be nothing but God it selfe; and seeing that no Intellect can conceiue without the image of that obiect which it conceiues, it will follow of necessitie that God, since from all eternitie he knew himselfe most perfect, should conceiue and bring forth in himselfe a most perfect image of himselfe, his Sonne. There is no act of vnderstanding without imagination, which naturally presents an image; by so much the more perfect, by how much the obiect, whose image

image it is, is more diuinely excellent. And this is that the Apostle glanc't at, when he stiled *Christ*, — *Characterem hypostasis patris* — the expresse *image* of his Fathers person, a sonne so begotten of and in the *substance* of the Father, that there can be nothing from it, diuers, or repugning. Seeing then, in God to *understand* and to be are not so much parallels, as equals. *Intelligi autem sit ipsum filij esse* — as the Schoole speakes — strength of consequence will induce, that the substance of Father and Sonne, sound one both in power and euerlastingness; in fine, for as much as the *understanding* of God is from eternitie, actiue, nay, the very act eternall, and that *understanding* cannot be without an *Image*, It followes that this *Image* which was conceiued, the Sonne, was equal to that which did conceiue, the Father, so that the eternitie of God the Sonne, and his equalitie with God the Father doth arise from that essentiall Identitie of both, for where two persons shall agree in the same essence, if the one be infinite, the other must riually in the same eternitie.

Here is the Rock then on which we build our Church, and the sure *Basis* where we foot and fasten our beleefe. — *The Sonne is begotten of the essence of the Father, and alwayes begotten*, — *Non quòd quotidie renouetur illa generatio, sed quia semper est*, — saith Origen, not because it is dailie renouated, but because it euer — *Is* — or rather — *Was*. For Saint Gregory in the 29 of his *Morals*, the first Chapter, plaies as well the Criticke, as the Diuine, and is no lesse nice, than solid, — *Dominus noster Iesus Christus in eo quòd virtus & sapientia Dei est, de patre ante tempora natus est, vel potius quia nec cepit nasci, nec desijt, dicam verius, semper natus, non possumus, semper nascitur, nè imperfectus esse videatur* — Our Lord Iesus Christ in that he is the power and wisdom of God is said to be borne of the Father before all times, or rather because there was no *beginning* or *end* of his generation, we may speake more

C

congru-

Keck. Syst. Theol.  
l. 1. ca. 2.

Tom. 2. hom. 6.  
in Ierem.

*Ut eternus designari valeat, & perfectus, & semper dicimus & natus, quatenus, & natus ad perfectissimum pertineat, & semper ad eternitatem.*

congruously, he ~~was~~ alwayes borne, not *-Is-*, for that presupposes some imperfection, and as the same Father professes. That we may declare him both perfect and eternall, we allow him as well a *-semper-* as a *-Natus-* for as much as *-Natus-* hath reference to perfection, *-semper-*, to eternitie. However S. Augustine in his exposition of that of the Psalmist, -- *Ego hodie genui te* - *Thou art my Son, this day have I begotten thee*, Psal. 2. sayes that *-Hodie-* presentiam significat and in eternitie, neither is the time past any thing, as if it should cease to be, nor time to come, as if it were not yet, but onely the time present, Because whatsoeuer is eternall alwaies *-Is-* yet at length hee vnderstands that place -- *de sempiterna generatione sapientie Dei* -- And Lombard descants on it in his first booke ninth distinction, who would haue the Prophet to say *-Genui - ne nouum putaretur, - hodie - ne praterita generatio videretur* : I haue begotten thee, lest it should be thought new, to day, past, and thence out of the authoritie of the Text or the interpretation concludes a perpetuall generation of the Sonne from the essence of the Father.

But here the Hereticke interposes, and thus subtilly beates at the gates of reason. *A thing that is borne, cannot be said that it was euer, for in this respect it is said to bee borne, that it might be.* S. Hellarie, by a modest answer or confutation rather, limits his proposition to things meerely secular, which borne here in the course of nature, must necessarily call on time, and tell vs they sometimes were not, it is one thing then to be borne of that which alwayes *is not*, another of that which alwayes *was*, for that is temporary, this eternall.

If then it be proper to God the Father, alwayes to be Father, it must be to God the Sonne, alwaies to be Sonne, so the Euangelist. -- *In the beginning was the word, and the word was with God, and that word was God, and the same was from the beginning* ; erat, erat, erat, erat, en quater erat, ubi impius inuenit quod non erat? Saint Ambrose in his

Lib. 12. de Trin.

Ioh. 1. v. 1.

his first to *Gratian* 5.c. & indeed it was not without a mysterie when in that glorious transfiguration on Mount Tabor, Peter saw Christ with Moses, and Elias (when his face did shine as the Sunne, and his raiment was white as Snow) what did that vision portend? *Nisi ut appareret nobis quod lex & Propheta cum Euangelio congruentes sempiternum dei filium quem annunciauerant, reuelarent.* But that it should appeare vnto vs that the Law and the Gospel going hand in hand with Euangelicall truth (for vnder Christ and Moses and Elias, Saint Augustine also shrines those three) should reueale vnto vs the enerlasting Sonne of God, whom they had both foretold and shewne. And loe yet, as if these were not Oracles loude enough for the promulgation of such a Maiestie, the voice of the Almighty fits it vp with a *-His est meus Dilectissimus-* This is my beloued Sonne, My Sonne of eternitie, *--Ego ex utero ante Luciferum genui te--*. *Psal. 34.* And a sonne of mine owne substance, *--Ex ore Altissimi prodii--* *Wis. 7.* *--primogenitus--* before the day was, I am he, *Esay 43. 13.* *--Unigenitus--* A iust God, and a Saviour, There is none beside me, *Esay 45. 21.* A Sonne begotten, not created, not of grace, but nature, before, not in time.

Hereupon Christ taking his farewell of his Disciples, *John 20.* shewes them this *Intervallum* and distance of generation and adoption: *I goe to my Father, and your Father, and to my God and your, not to our Father, but to mine and yours.* This separation implies a diuersitie, and shewes that God is his Father indeed, but our Creator; and therefore he addes. *My God and your God; Mine* by a priuiledge of nature, *yours of grace; Mine* out of the wombe (as it were) of enerlastingnesse; *yours* out of the iawes of time. Yet the Heretique would faine sell vs to vnbeleefe and errour, by cheating Christ of an eternall birth-right, tossing it on the tides of time, and so make him a creature, and no God.

Heere to dissent meereley were both perfunctory and

*Ambrosius supra.*

*Aug. inorat. ad Calice. cap. 6.*

*Amb. ut supra.*

*Col. 1.*

*Amb. 1. de si. ad  
Gral. cap. 2.*

*Orat. ad Catech.  
cap. 5.*

dull, such a falshood merits rather defiance, than deniall, --*Negamus? potius horremus vocem.* Errours that are so insolent are to be explos'd, not dispured, and spit at rather than contrould. Confutation swayes not heere, but violence, and therefore the Apostle driues this blasphemy to the head, *Coloss. 1. 15.* Where we finde *Christ* stiled *primogenitus vniverse Creatura*, The first-borne of euery creature; not the first created, --*Vt genitus pro Natura, & primus pro perpetuitate credatur.* -- saith *Ambrose*; borne presupposes diuine nature. First, perpetuities, and therefore when the pen of the Holy Ghost sets him out in his full glory, he giues him this title --*haredem omnium.* -- The heire of all things, by whom God made the world. -- To make the world, and to be made in it, how contradictory? *Quis Authorem inter opera sua deputet ut videatur esse quod fecit?* saith the Father. Was there euer malice so shod with ignorance, which could not diuide the Artificer from his worke, the Potter from his clay, the Creator from the thing created? heare him speak in whose mouth there was no guile. --*Ego & pater vnum sumus*, *Ioh. 10.* I and the Father are one. *Vnum* -- to shew a consent both of power and eternitie, --*Sumus* -- a perfection of nature without confusion. Againe, --*Vnum sumus* -- not --*vnum sum* -- (so *Augustine* descants) --*Vnum* -- to confute the *Arrian*, --*Sumus* -- the *Sabellian*, the one disjointing and seuering the times of Sonne and Father, the other confounding their persons. --*Vnum* -- than, to shew their essence one, --*Sumus* -- the persons diuers.

I could wish that we were now at truce, but with these there is neither peace nor safety, but in victory; wee are still in the Front and violence of our Aduerlary, who puts on here as *Philip* did to *Christ*, with a -- *Domine ostende nobis* -- Lord shew vs the Father, and it sufficeth vs, but obserue how the Lord replies, and in his reply controules, and in his controulement cure's? *Hanc I been so long time with thee, and hast thou not knowne me Philip?*

I came to reconcile thee to the Father, and wilt thou separate me? Why seekest thou another? he that hath seene me, hath seene my Father also. Audi Arriane quid Dominus? (saith Augustine) si errasti cum Apostolo, redi cum Apostolo. Hearke Arrius how the Lord rebukes him, and if thou hast digrest with an Apostle, returne with an Apostle, so his checke shall be thy conuersion. But whilst we thus shoulder with the Arrian, the Sabellian lies in ambush, who now comes on like lightning and thunder, but goes off like smoake; for looking backe to those words of our Sauour, he runnes on boldly to his owne paradox, and by this harmony of Sonne and Father would perswade vs to a confusion of their persons; but the Text beares it not, and one little particle shall redeeme it from such a preposterous interpretation; for it runnes not with a — *Qui me videt, videt patrem*, — He that sees me, sees my father, as if I were both father and sonne, but with a — *Qui me videt, videt & patrem*, — He that sees me, sees my father also. Vbi interpositio vnius sillaba, &, patrem discernit, & filium, teque demonstrat, neque patrem habere, neque filium, August. in his contra 5. host. generacap. 6. It is a rare opinion that hath not something to hearten it either in truth or probability, otherwise it were no lesse erroneous, than desperate. But here there can be no colour or pretence for either, where both Diuinity and Arts breathe their defiance; that two natures should dissolve into one person, religion contradicts; two persons into one nature, reason; but two persons into one person, both reason & religion. — *Dixit Dominus Domino meo*, — saith the Psalmist, The Lord said vnto my Lord, sit at my right hand. Harke Sabellius, here is a Lord and a Lord, two then, not one; where is now thy confusion of persons? *Ego Deus solus, & non alius extra me*, Deut. 32. 12. I am God, and there is none beside me. Arrius where is thy God of eternity, and thy God of power, thy God of time, and operation, and thy God from the beginning?

*Andi Israel, Dominus noster Deus unus--*, The Lord our God is God onely, no rivall, no sharer in his omnipotency, for if temporary, how a God? if a God, how not eternall? if eternall, how not one? Thou allowest him the power of God, but not the *eternity*, the *operation*, not the *time*; what prodigy of errour? what dearth of reason? what warre of contradiction? what is this but to be God, and no God? temporary, and yet euerlasting? Opinion once seeded in errour, shoots-out into heresie, and after some growth of time, blasphemy. Who (besides an *Arrian*) could haue thus molded two Gods out of one? except a *Tritheite*, or a *Maniche*? Who (scarce so grossely neither) denie them not an equality of *time*, but *condition*, coeternall, but this *good*, and that *euill*. Thus men ouer-borne with the strength of a selfe-conceit, are to precipitated and drawne on with the swindge of an vn-ruly fancy, that leauing the road and vsuall wayes of truth, they run into by-paths of errour, and so at length loose both their iudgement, and their faith. Some haue beene so busie with starres, that they haue forgotten him that giues them influence; and like curious Lapidaries, dally so long with sparkling obiects, that they loose the light of that organ which giues life vnto their Art. Learning (indeed) in many is a disease, not a perfection, a meere surfeit, rather vomited, than emptied, nothing passeth but what is forced, and as sometimes with a fit of weaknesse, so of pitty. A greedy knowledge feeds not our vnderstanding, but oppresseth it, and like a rauenous appetite chews more to poison, than to nourishment. Were I to drinke freely of what is sacred, I should desire that which flowes, not that which is pumped for, waters that are troubled yeeld mud, and are oftentimes as well the bane of the receiuer, as the comfort. A Pioner or bold myner which digs on too farre for his rich veine of Ore, meets with a dampe which choakes him; and we may finde some dispositions rather desperate than venturous,

turous, knowne more by a heady resolution, than a wise  
 cautelousnesse, whom we may resemble to that silly and  
 storme-tost Seaman, who diued so long for a piece of his  
 shipwrackt treasure, that either want of aire, or ponde-  
 rousnesse of water deprived him at once of life and for-  
 tune. *Arrius* hath been so long conuersant in the schoole  
 of Philosophy, that he forgets hee is a Priest, and now  
 makes that the *Mistresse* of Divinity, which was before  
 the handmaid. *S. Augustine* therefore in his Oration  
*ad Catechum.* expostulates with the hereticke, and by  
 way of *Prosopoeia* doth catechize him thus, — *Credis in*  
*Deum patrem omnipotentem?* Dost thou beleene in God  
 the father Almighty, & in his sonne Iesus Christ our Lord?  
 I beleue, thou sayest; here, then thou art mine against the  
 Pagan, and the Mahometan, Dost thou beleene that the  
 God and man Christ Iesus was conceived of the holy Ghost,  
 and borne of the Virgin Mary? I beleue; thou art yet  
 with me against *Photinus*, and the Jew. Dost thou beleene  
 the father to be one person, and the sonne another, yet father  
 and sonne but one God? and this also, here thou art mine  
 too against the *Sabellian*. — *Age si mecum es in omnibus,*  
*quare litigamus?* saith the Father, if wee are one in all  
 these, why contend we? Let there be no strife betweene  
 thee and me, for we are brethren. But it will fall out here  
 anon as betweene *Lot* and *Abraham*, by reason of our sub-  
 stance we cannot dwell together, wee must part anon. Tell  
 me then how is the sonne equall to the father, in operati-  
 on or beginning, in power or eternitie, or both? In operation  
 and power, the heretique allowes, but not eternitie; for  
 how can that which was begotten be equall to that which  
 was not begotten? Yes, eternitie, and greatnesse, and power  
 in God found one, for he is not great in one thing, and  
 God in another, but in this great, that hee is God, be-  
 cause his greatnesse is the same with his power, and his es-  
 sence with his greatnesse. Seeing then the sonne is coequall  
 in respect of power, he must be coeternall too in respect of  
 everlasting.

*eueraſtingneſſe.* Here the *Arrian* is on fire, and nothing can allay or quench theſe flames but that which giues them an vntimely foment, Reason. To proue a principle in nature is both troubleſome and difficult, but in religion without the aſſent of faith, impoſſible: In matters of reaſon, it is firſt *diſcourſe*, then *reſolve*, but in theſe of religion, firſt *beleene*, and the effect will follow, whether for confeſſion of the truth, or conuiſion of errour, or both. The greateſt miracles our Sauour did in way of cure or reſtauration was with a — *ſi credas* —, and that to the *liuing*, and the *dead*, and betweene thoſe, the *ſicke*. To the Centurion for his ſeruant with a — *ſicut credis* —, *As thou beleeneſt, ſo be it vnto thee*, *Matth. 8. 5.* To the Ruler of the *Synagoge* for his daughter, with a — *Crede* — too, — *Faue not, but beleene*, *Mar. 5. 36.* To all that are dumbe, or blinde, or lame in myſteries of Diuinity, as to thoſe dumbe, or blinde, or lame in bodie, with a — *Vtrum creditis* —? *Doe you beleene theſe things?* then *your faith hath made you whole*, *Matth. 9. 28.* but if wee meet with vnweildy diſpoſitions, ſuch as are not onely vntractable, but oppoſite to the waies of faith, we ſhall rather drag than inuite them to beliefe; howeuer the Father labours here by a powerfull perſwaſion, and where hee failes in the ſtrength of prooſe, he makes it out by way of alluſion, which he illuſtrates by a ſimilitude of *fire & light*, which are diſtinct things, one proceeds from another, neither can the one be poſſibly without the other, the father he reſembles to the *fire*, the *ſonne* to the *light*, and endeauours to deriue it (though obliquely ſomewhat) from ſacred ſtorie in *Deut. 4. 24.* God is called a *fire*, — *Thy God is a conſuming fire*; in *Pſal. 8.* *Chriſt the light*, *Thy word is a light vnto my ſteps*: With this double ſtone he batters the forehead both of the *Sabellian*, and the *Arrian*; firſt of the *Sabellian*, for here are two in one, *fire* and *light*, yet two ſtill not one, why not ſo with *Sonne*, and *Father*? The *Arrian* next, for here alſo is one borne of another, yet

yet the one not possibly to be borne without the other, neither of them *first* or *last* ; fire and *light* coeuall, *Father* and *Sonne*, so too. The similitude ierres onely in this, thole are *temporarie*, and these *eternall*, — *pater ergo & filius unum sunt* (saith the Father.) — *Sunt-dico, quia pater & filius, unum-quia Deus ; dualitas in prole, unitas in deitate, cum dico filius, alter est, cum dico Deus, unus est.* cont. 5. host. genera cap. 7. What more obuious and trodden to the thinnest knowledge, than that there is here *-alins* and *-alins*, but not *-alind*, as in bels of equal magnitude, and dimension (pardon the lownesse of the similitude) which though framed out of the same *masse*, and *Art*, where the *substance* and *workman*(ship are one, yet the *sound* is diuers ; for though of *Sonne* and *Father* the *substance* be one as *God*, yet the appellation and *sound* is diuers, as *Sonne* and *Father*.

The Heretique either impatient of this truth, or ignorant, once more makes reason his vmpire, but how sinisterly, how iniuriously ? that which should be the mistresse of our sence, and the Sterne and arbitresse of all our actions, must now be a promorresse and baud to error. It is bold expostulation that runnes vs on these shelves of danger, and hath been the often wracke of many a blooming and hopefull truth. There are errors besides these desperate, of will, of vnderstanding, which sometimes are rather voluntary, than deliberatiue, and ballaced more by the suggestions of a weake fancy, than any strength of iudgment. If our thoughts be still lie at Hull in those shallowes of nature, where we coast daily about sence and reason, how can we but dash against vntimely errors ? but if we keepe aloofe in principles of Religion, where those winds of doubt and distrust swell and bluster not, faith will be at last our waier vnto truth. Let's not then any longer root our meditations in vallies vnder vs, but looke vp to those hills from whence our *saluation* commeth. Let's conuerse a little with Prophets

and Euangelists, and those other Registers and Secretaries of the Almighty. *-In te est Deus, & non est Deus prater te, Esay 45.5.* Infidell, either deny a diuinity of Father, or Sonne, or confesse an unitie of both; for one thou must doe; of the Sonne thou canst not, for there is a God in him, the Father; *Pater qui in me manet ipse loquitur*, the Father that is in me he speaketh, and the works which I doe he doth. *Ioh. 10.* of the Father thou dar'st not, there is a God in him the Sonne. *-I am in the Father, and the Father in me, Ioh. 14.* Here then is both a proprietic of nature, and unitie of consens. God in God, yet not two, but one, fulnesse of diuinitie in the Father, fulnesse in the Son, yet the Godhead not diuers, but the same, so that now there is no lesse a singlenesse of name than operation. And therefore those words of the Apostle, though in the first encounter and survey, they offer a shew of contradiction, yet searched to the quicke and kernell, are not without a mysterious weight, *Rom. 8. 3. 2.* It is said of the Father, *-Filio proprio non peperit, sed pro nobis tradidit.* He spared not his owne Sonne but gaue him for us all to deare; yet *Ephes. 5.* It is said of the Sonne, *-Tradidit semetipsum pro nobis*, —He gaue himselfe for vs—, Heere is a double *-Tradidit—* an *a—pro nobis—*, and a *—sepro nobis—*, if he was giuen of the Father, and yet gaue himselfe, how can it follow, but that there must be both a simpathy of nature and operation? And indeed it were a meere sacriledge and robbery of their honour, to deprive them of this so sacred a correspondencie. We allow to all beleevers but one soule and one heart, *Act. 4.* to all those that cleaue to God *one spirit. 1 Cor. 16.* to husband and wife *one flesh*; to all men in respect of nature, but *one substance*; If in sublunary matters (where there is no alliance or reference with those more sacred) Scriptures approue many to be one, shall we ruffle the Father and the Sonne of the like Iurisdiction, and deny them to be eternally one, where there is no iarre of will, or substance? Heare how the Apostle doth chalke out a way to our beleeffe, by the rules

rules of diuine truth, 1 Cor. 8. 6. *There is one God which is the Father, of whom are all things, and we of him, and one Lord Iesus Christ by whom are all things, and wee by him. Here is -Deus- and -Dominus-, a God and a Lord, and yet no pluralitie of Godhead, and an -ex quo- and a -per quem-, of whom and by whom, yet a vnitie of power, for as in that he sayes one Lord Iesus Christ, he denied not the Father to be Lord, so by saying one God the Father, he denied not the Sonne to be God. — In te igitur est Deus per unitatem natura, & non est Deus præter se propter proprietatem substantia. Ambros. lib. 1. de fide ad Gratian 2. cap.* With what sacred inscriptions do we find him blazoned, the ingrauen forme of his Father, the image of his goodnesse, the brightnesse of his glory? and with these three of an Apostle, a Prophet rankes other three not subordinate in maiestie, or truth; as if the same inspiration had dictated both matter and forme. Counsellor, the Almighty God, the euermlasting Father, the euermlasting Father in a double sence, either as he is author of it, as Inball was said to be the Father of Musicke when he was but the Author or inuentor, or in respect of his affection, because hee loues with an euermlasting loue; yet some leaning on the word of the Greeke Interpreter *μενδοντ* & which the vulgar renders, — *Pater futuri seculi* — would restraîne it onely to the life to come, but Caluine extends it to a perpetuity of time and continued Series of all ages; And the Chaldee translation (which with the Hebrew is most authenticke) seemes not onely to assent to it, but applaud it too. — *Nomen eius ab antè mirabilis consilio, Deus fortis, permanens in secula seculorum.* Howeuer the Septuagint (terrified with the maiestie of so great a name) giue it vs by — *Magni consilij Angelus* —; which words though they haue no footing in the originall, yet both Augustine and Tertullian approue the sence, taking — *Angelus* — for — *Nancius* —, so that Christ tooke not vpon him the nature of an Angell (as some would iniuriously foize vpon

Esay 9 6.

In cap. 9. Esay.

Origens opinion ) but the office, by which as a *Legate* or *mediator* rather he appeared to those *Patriarches* of old, *Abraham* and the rest, *Gen. 18. 3.*

I haue once more brought *Christ* as farre as *Iacob* and *Abraham*, but the Text rolls me a little farther, and so doth my aduersary too, till I haue verified in *Christ* the strength of that voice, *I am the God of Abraham*, and the *God of Iacob*. We may not leaue him here with the bare title of an *Angell*, we must goe higher, to that of the *Son of God*, where we shal lagain meet our implacable *Arrian* in his violent opposition. *If there be a Son, he must be borne, if borne, there was a time when there was no Sonne, for to be borne, presupposes a beginning, and that time.* Saint *Augustine* diuided ( as it seemes ) betweene pity and indignation, answers. *Qui hoc dicit non intelligit etiam natum esse, deo sempiternum esse.* To be borne with *God*, is to be eternall with *God*, and he opens himselfe by his old similitude, *Sicut splendor qui gignitur ab igne*, as light which is begotten of fire, and diffused, is coeuall with the fire, and would be coeternall too if fire were eternall, so the Sonne with the Father, this being before all time, the other must kisse in the same everlastingnesse. The Father thinking his reason built too slenderly doth buttresse ( as it were ) and backe it with the authoritie of an *Apostle*, such an *Apostle* as was sometimes a persecutor, and therefore his authoritie most potent against a persecutor, where he stiles *Christ*, the power and wisdom of *God*. If the Sonne of *God* be the power and wisdom of *God*, and that *God* was neuer without power and wisdom, how can we scant the Sonne of a coeternitie with the Father? For either we must grant that there was alwayes a Sonne, or that *God* had sometimes no wisdom, and impudence or madnesse were nether at such a growth of blasphemie as to belch the latter. If the reuerend allegation of a learned Prelate, or those more sacred of an *Apostle*, cannot bung vp the mouth of a malicious Heretique,

heretique, heare the voice of a Prophet, & a Father warbling vpon that too. *Before me there was no other God, and after me there shall be none, Esay. 43. 10. Quis hoc dicit, pater, an filius?* (saith *Ambrose*) who is here the speaker, the Father or the Sonne (he comes ouer him with a subtile *Dilemma*;) if the Sonne, thus he saith, — *before mee there was no other God*, if the Father, — *After me* (saith he) *there shall be none*, for both the Father in the Sonne, and the Sonne in the Father must be knowne, when thou namest a Father, thou hast also designed a Sonne, because no man is a Father to himselfe; when thou namest a Sonne, thou confessest also a Father, for no man is sonne to himselfe, the Sonne therefore can neither subsist without the Father, nor the Father without the Sonne, the one being from euerlasting, we may not depole the other from the like omnipotency. If truth thus twisted in a triple authoritie of *Prophets, Apostles, Fathers*, cannot allay the turbulency of a conagious heretique, heare the voyce of him who spake as neuer man spake; neuer Father, Apostle, Prophet, (if at length such an authoritie be passable with an *Arian*) the Lambe of God; *O Father glorifie me with thine owne selfe, with the glory which I had with thee before the world was, Ioh. 17. 5.* Hearest thou Infidell? a Sonne, and glorified, with the Father before the world? what thinke now, what by-path for euasion where thou art compassed with such a cloud of witnesses?

Tell me deuill (for hereticke is to cheape and low an attribute, when thou art growne to such a maturity and height of prophanation) was there a time when omnipotent God the Father was not, and yet was there a God? *Gird now up thy loynes, and answer if thou canst*, for if he began to be a Father, then he was first a God, and after made a Father, how is God then immutable, how the same, one, when by accesse of generation he shall suffer change? Grant mee then a God eternall, and thou must a Father, and if a Father, a sonne too, they are rela-

tiues, and cannot digest a separation either in respect of time, or power. And this thou didst once subscribe to (and I know not what deuillish suggestion wrought thy reuolt) in an Epistle to *Eusebius*, if the authority of *Brennius* will passe for classically, where thou couldst afford him the stile of *ἄνις θεός, ὑπάρχων, plenus Deus, unigenitus*—and a little before that he had his beginning, *ἄνις χρόνον καὶ ἄνις αἰῶνα*—*ante tempora, ante sacula*, why shouldst thou now then rip vp the wombe of Deity, and enquire how he was begotten? how borne? and when? as if thou labouredst to bastard his descent, and make it temporary. Doe not, doe not out of the custome of humane generation tie eternity to time, or manner, and so at once vomit error and blasphemy. Heare the voice of the Lord thundring vnto thee, *Cui me similem existimas?* who is like vnto mee, or to whom is the arme of the Lord reuealed? *Me ante montes generauit Dominus*, before the mountaines were leiled, or the hills raised, I was brought forth. *Habeat ergo generationis inusitata gloriam, qui habet potestatis inusitata gratiam*. He that hath an vnwonted Iurisdiction in respect of power, it were a derogation too capitall to lessen his prerogatiue in way of birth; obserue what pompe he carrieth of antiquity, what descent, how deriued? by *Heraulds* of no meane ranke, a *King*, & a *Prophet*, and a *Prepher* that's a *King*, *I was set vp of old, from euerlasting*, *Prou. 8. 24*. His goings forth haue beene from euerlasting, *Mich. 5. 2*. Thy throne is established of old, thou art from euerlasting, *Psal. 93. 2*. Harke, from euerlasting, from euerlasting, from euerlasting, one echoing to another, as if the same pen had beene as well the directrix of the languages, as the truth. If thou shalt then hereafter ball an eternity with a—*quando*, or a—*quomodo natus?* I goe onewith the Father still, *Quid ie ista questionum tormenta delestant?* *Andis Dei filium, aut dele nomen, aut agnosce naturā?*—*Quares* that are to nicerather torment the vnderstanding, than informe it, and are more

*Ambros. l. de fide, cap. 5.*

*Ambros. supra.*

more apt to puzzle our Iudgement, than to rectifie it. Subtilty of questions (I know not whether) it hath more conuinced, or begotten error, or improved vs in our knowledge, or staggered vs. And hence I suppose was the substance of the Apostles aduice to the *Romanes*, *He that is weake in faith receiue you*; but not to doubtfull disputations, *Cap. 14. 1.* Curiousities of question haue euer beene the engines and stales to heresie, and therefore some of the Fathers haue nicke-named *Philosophers* with an — *Hereticorum Patriarche* — It is no lesse a pollicy than right in sadder learning to giue Diuinity the chaire, for if Arts with their subtile retinue once inuade it, sence and reason will hille faith out of doores. And therefore we finde the same Apostle vehement in his — *Caute ne vos seducat*, Beware lest any man spoile you through *Philosophy* and vaine deceit, after the tradition of men, after the rudiments of the world, and not after Christ, *Coloss. 2. 4.* In matters of faith he that plaies either the Philosopher, or the criticke, displaies neither his Iudgement, nor his Religion, for the *kingdome of God is not in word, but in power*, *1 Cor. 4. 20.* Considera (saith *Augustine*) *quod uocaris fidelis non rationalis*, Faith, not reason, is our anchor in this depth, and beleefe, not scruple is our steersman to our port. Wisdome, I meane that which is worldly and feathered (as it were) with transitorinelle, must now Roope to simplicity, strength to weaknesse. How doth the Apostle iumpe with vs? Hee hath chosen the foolish things of this world to confound the wise, and the weake things the mighty, *1 Cor. 1. 27.* Hence it is that the kingdome of heauen belongs vnto children, *Matth. 19. 13.* And God hath hid it from the prudent, and reuealed it to babes, *Matth. 11. 25.* And therefore *S. Augustine* makes a proud knowledge strike faile to a modest ignorance in his 188, *Serm. de Temp.* — *Meum est pie ignorantiam confiteri, quam temere mihi scientiam vendicare.* In sacred matters your nimble Criticisms are as obnoxious

Tertull.

Eſay 45. 2.

Idem, ibid.

Lib. diſt. 19.

Orat. contra  
Arrianos.

noxious to desperateneſſe, as danger; to be curious (here) is to be quaintly madde, and thus to thrust into the bed-chamber of the Almighty is a franckie ſawcineſſe. Who can vnlocke thoſe Coſſers of omnipotency, but he that breakes in peeces the gates of Braſſe, and cuts in ſunder the barres of Iron? Who thoſe Cabinets of abſtruser knowledge? but he that giues thee the treaſure of darkneſſe, and hidden riches of ſecret places? How can our low built apprehenſions bur ſtag in the expreſſion of ſuch a birth, when we finde a Prophet ſo transported with contemplation of it, that he dares the world with an Interrogation, —*Generationem eius quis enarrabit? Who ſhall declare his generation*, Eſay 53. Yet we haue met with ſome ſupercilious and daring wits, which venture here to vntwiſt this myſterie of generation, as if they would calculate an eternall birthright, leaning vpon the authority of S. Hierom in his Commentaries vpon Eccl. 1. where he aſſeurers, that in ſacred Scriptures—*Quis oſtentimes is not put for an impoſſibility, but a difficulty*. And hee inſtances in this—*Quis*—of Eſay, *Generationem eius quis enarrabit?* But Lumbard doth both vindicate and interpret the Father, thus, —*Non dicit quod generatio filij eterna*.—He ſaies not that this eternall generation of the ſonne of God can deſcend to any mortall capacity in an abſolute and full knowledge; but in ſome meaſure and degrec, for ſo the Apoſtle doth peece-out our perfection here, *We are happy in part, and know onely in part*, not a haire, nor a feather as we ſhould. *Dic mihi* (ſaith Auguſtine) *altitudinem Caeli, profundum Abyſſi, &c.* Shew me the height of Heauen, and the depth of Hell, number (if thou canſt) the ſands of the Sea, the drops of raine, or the haire of thine owne head. Plane mee out by ſome perfect demonstration the truth of thoſe things which growell here below, and I will beleue thy knowledge may aſpire to thoſe which are aboue; but thou haſt no power of compaſſing the one, nor poſſibility in the archieue-  
ment

ment of the other. For when all thy faculties of *vn*derstanding, will, haue fluttered so high as the wings of nature can eleuate and mount them to, yet thou wilt at last make vp the storie of *Icarus*, and finde that these are but waxen plumes, and will melt at the presence of those glorious beames, and so thy fall will be as dishonourable as thy attempt was peremptory; for if the great Doctour of the *Gentiles* (rapt vp into the third Heauen) said that hee heard words vnexpressable, which no tongue dared to viter, how canst thou dissolue and vntie — *Paterna generationis Arcana* — (as *Ambrose* styles them) those knots and Riddles of eternall generation, which can neuer bore a humane intellect, nor lie within the verge of mortall apprehension? *Mihi enim impossibile est generationis scire secretum* (saith the Father) *mens deficit, vox silet, non mea tantum, sed & Angelorum, supra potestates, & sepra Cherubin, & supra Seraphin, & supra omnem sensum*, in his 1. *de fide ad Gratian. c. 4.* It is not then so much ambition in our desire, as madnesse, to attempt the knowledge of that where there is an impossibility of reuelation. Those enterprizes are temerarious and ouer-headstrong, which put on where there is not onely danger, but a despaire of conquest. How can reasonable man but lie buried vnder the weight of such a mysterie, at which those grand pillars of the Church haue not onely shooke but shrunk? How must wee be stricke dumbe when the tongues of Saints and Angels flutter? How our mindes entranced, when the glorious hoast of Heauen, and all those feathered *Hierarchies* shal clap their wings? All reasons tongue-tied, all apprehension non-plust, all vnderstanding darkened; so that I may now speake of this metaphoricall depth, as *Iob* did of that other naturall, — *Thou hast made a clond the garment thereof, and thicke darknesse a swadling band.*

Mysterie carry with them such an awe and Maieftie, as if they would be obeyed, nor disputed, and assented to,

Esay 44. 7.

Iob 38. 8.

Ecclus 10. 19.

Esay 44. 24, 25.

not controuerſt. In ſecrets without bottome ( ſuch as carry the ſtampe of ſacred ) except faith holds vs vp like children we ſwimme without bladders, and muſt either dabble to the ſhore, or ſinke, reaſon hath not an hand to lend vs. Faith and reaſon in reſpect of myſterie, are as a wheele and a bucket at a deepe well ; faith hath both the power and ſafetie of deſcent, and nimbly fathoms it, whiſt reaſon wheele's, and rounds it, and is ſtrangely giddied in a diſtracted Gyre. And indeed who duſt laue ſuch an Ocean, but he that ſayes to the deepes be drie? or can ſhut vp the ſeas with doores, that they breake not out, and ſay, hither ſhalt thou come, no farther, there ſhall thy proud waues ſtay? What eye that lookes on the Sunne, and dazels not, but he that ſees from euerlaſting to euerlaſting? & ſends out lightning that they may come and goe, and ſay, here we are? The ſtar-gazer and bold figure ſlinger are at a ſtand here, why lookeſt thou vp thou proud Aſtrologer? you men of Galilee, why gaze you into heauen? Thus ſaith the Lord of hoaſts, he that ſorm'd thee from the wombe: *I am the Lord that maketh all things, that ſtretcheth out the heauens alone, that fruſtrateth the tokens of yars, and maketh dininers mad, that turneth wiſemen backwards, and maketh theſe knowledge fooliſhneſſe. Thou, O Lord, ſhalt haue them in deriſion, thou ſhalt laugh the heathen to ſcorne, for the ſinne of their mouth, and the words of their lips they ſhall be taken in their pride, as the duſt ( O Lord ) ſhalt thou drine and ſcatter them, and in thy wrath thou ſhalt conſume them, that they may know, that it is God that ruleth in Iaacob, and to the end of the world.*

*Arriu* is now in his pompe and height of glory, and flouriſheth like a greene bay-tree, anone looke after him, and hee is no where to bee found. Hee is vp yer, but it is with the proud man in the *Pſalmes*, in ſlippery places, and ( anone ) with him, how ſuddenly deſtroyed, periſhed, and brought to a fearefull end? The whole Eaſterne Church is now in a ſtrange combuſti-

on,

on, and he must kindle it, by and by those flames shall light him to his owne ruine. Heresie may root and bud, and branch, and grow to a goodly height, but the hand of vengeance hovers ouer it, and when it strikes, it fels it at a blow, and it comes downe like a pine from a steepe mountaine, which in the fall shatters both the branch, and bodie. It is keere, as with mists and fogges which we see first rise as in a thin smoake from a low Fen or Valley, but gathering strength climbe the mountaine, and at last to thicken in one body of vapours that they seeme to dare the Earth with a second night, till the Sunne (recovering height and power) by the vertue and subrilitie of his beames doth dissipate and open them, and they are seene no more.

Will you haue a president? we find *Arrius* at first a meane Priest of *Alexandria* in *Egypt*, a man keene and subtile, as well in wit as learning, *Specie, & forma magis, quam virtute religiosus, sed gloria, & nouitatis improbe cupidus*, (saith *Ruffinus*) In vertue not so much refined as in the deportment of the outward man, which promised a sergrauity, though no truth of Religion, in a thirst and pursuit of honour and noueltie, strangely violent, — *Dulcis erat in colloquio, persuadens animas, & blandiens*. In his discourse no lesse sweet, than powerfull, and where he gaines no conquest by perswasion, he mines by flattery; Thus by the sorceries and enchantments of a voluble tong, simplicity is betrayed, and vnder a pretext of truth, silly women (who are euer most affected with leuity and change) are first led captiue; and these for the enhancement & propagation of their new doctrine, commerce with their allies, and these tickled with new fancies, applaud the designe, entertaine the noueltie, conuenticles are both consulted on, and summoned, and in a short time, — *Septingentas virginis atq̃e professas in unam contraxit* — So *Epiphanius*. Their Religion is yet in the blade, and greene onely in a few the disciples, anone

Lib. 1.

Aduers. Hæres.

Amo. 1 de fide  
cap 4.

it growes by their league with others, *Endoxius, Eunomius, Eutius* and *Demophilus. plura nomina, sed una perfidia*; Coheires though not to the same title, the same villany; so that those dangerous tumults in the body of the Church could nor but now startle the head and gouernour. *Constantine* is informed of those pernicious and desperate proceedings, who calls a Councell of 318 Bishops for the condemnation of the heretique. Some conuersant in subtiltie of question (as there was neuer opinion so deformed, but found a Champion to propugne it) fauoured *Arrius*; but at length most of them decreed with one mouth Christ to be *deuotus*, 17 a while sticke fast to the opinion of the Heretique, 11 whereof by the menacing of the Emperour subscribed, *Manu solum, non mente*, and the other 6 are now with *Arrius* vpon termes of exile; they betake themselues to *Palestina*, where partly by strength of Argument, partly by the insinuations of a smooth tongue, they gaue other Bishops to their opinion; *Anon, Constantius*, and *Valens* Emperours, some they seduce by subtilty, some by gifts, some by power, some by cruelty; those that assied constantly to the profession of Christs diuinity, they inuade by persecutiō; & all the wirty tortures that malice or tyranny could deuise, are now put in practise, for the torment of those professors; inso-much that the hearts of their very enemies, could nor but thaw into pittie to heare the cries, but constancy of little children vnder the barbarous hands of their mercilesse tormentors. *Christianus sum, Christum verum Deum, credo, & adoro*, as the author in his *historia tripartita de persecutione Vandalorum*.

This heresie now is full blowne, and at the growth; one Act more makes it ripe, and ready for the sickle. *Alexandria* is yet infected, and foule dregs of *Arrianisme* reigne nor onely here, but in the neighbour Provinces; Inso-much that *Alexander* (then Bishop) daily pestered with those damned innouations, on a Sunday,  
(for

(for so my *Antiquary* tels me) earnestly prayed that God would either take him away lest he should be defiled with the like contagion, or that he would shew some miracle, either for the conuersion or confusion of the Heretique. Not long after the desires of the holy man were accomplished, and in such a way of judgement, that the relation would sure better with a ring of Scavengers than a noble throng, his bowels burst, as sometimes *Iudas* did, *Et sic finem adeptus est, in loco immundo & grauiolenti*, his death was equally odious with his life, and that with the place he died in, no sad retinue or pompe of exequy to embalme him, no hearse or winding sheet, but his owne intrails, and grau'd vp with excrements, instead of earth, an end as odious, as vnitimely, as if it proceeded from the hand of vengeance, and not Fate.

And so Saint *Ambrose* dilates on it — *Non est fortuita mors ubi in sacrilegio pari, pena parile processit exemplum, ut idem subirent supplicium, qui eundem Dominum negauerunt & eundem Dominum prodiderunt* — It is no casuall, but a destinated end, that in a like sacrifice, there should be a like example of punishment, and so both meet in one way of ruine which had denied and betrayed their Master.

I haue now brought this heresie to her graue, but the funerall of this is the resurrection of another, and the intertainment of that of a third. No part of Christ (either in respect of his diuinitie, or manhood) but is the mint of a new heresie, which (if I should indeiour (heere) either to confute or open) would prove an vndertaking fitter for a volume, than a discourse, and for a Library, than a volume. It cost the houres of an intire age, and the sweat and elaboratenesse of all the Fathers. Those few sands which are now in their constant course will be runne out in the very nomination of *Marcionites*, *Valentinians*, *Hebionites*, *Apollinarians*, and the residue of that cursed rabble, and so I shall be cast vpon your censures,

de fide cap. 5.

if not as I haue been weake, yet as I haue been tedious. I will then open the mouthes of very heathens, and they shall both speake, and confirme this truth, and no lesse appose our aduersaries, than conuince them, an authority I know not how vnfauory or vnseasonable to a diuided Auditory, where a prophane quotation sounds sometimes as heathenish as a tradition, which in the very name is cri'de downe as apocryphall, and Romanish; but I must put that vpon the hazard, not esteeming the froth either of popular censure or approbation.

Heathens indeed are little about the condition of beasts, if that onely actuate a man which animates a Christian, the soule of faith; yet if God please to cast his pearles before these swine, wherefore hath hee made vs Lords ouer them, but to vindicate those hallowed and precious things from the hands of vniust possessors? *Præclara Ethnicorum dicta Theologica ab ijs, tanquàm in iniustis possessoribus, in vsum nostrum transferenda.* It is *Augustines* in his second booke *De doctrina Christiana* 4. chap. Diuine truth in Heathen mouthes is like the Jewels in Egyptian hands, they want no Alchymist to refine the mettle, onely some discreeter Israelite to transferre the vse; he that was brought vpat the sect of *Gamaliel* preaching to the ignorant Idolaters of *Athens*, concludes against them from the mouth of their owne Poets, — *ἦ γὰρ καὶ γὰρ ἐνέουσι*, as some of your owne Poets haue said, *Acts* 17. 28. Text enough to gaine, I say, not authoritie, but applause to his discourse, and to conuince the Heathens shame, if not their faith. Diue with me a little farther into their secrets, and we shall find amongst much *Hay and Stubble*, some *Gold and Precious stones*, doctrines which want no truth to make them sound, onely diuine authoritie to make them authenticke. It was not impossible that the true light which shines on every man that cometh into the world, should glimpse into those that *late in darkness, and in the shadow of death*; For old  
Sim-

*Simplicianus* in *S. Augustines* Confessions 8. Booke 2. Chapter, giues incouragement to a paticular enquiry, and concludes in certaine books of the Platonists — *Deum inuariari, & eius verbum* — And of this God, and the Word, the very Philosophers were not ignorant, for wee meet with a *Hermes*, and a — *Zenon*, stiling the maker & orderer of the Vniuerse — *λογον* — *The Word* — which they inlarge with other attributes of — *Fate, necessity, God* — & what saouours a little of a heathenish relique — *Animum Iouis* — taking — *Iupiter* — in the sence that they doe God, as *Lactantius* in his 4. booke *de vera Sapient. cap. 9.*

But why doe we rob them of their maiden honour, and take their sayings vpon Tradition meerly? let them speake themselves in their peculiar and mother-tongue. *Numenius*, a famous Pythagorian (one, who twixt *Plato* and *Moses*, put no difference but of Language, calling *Plato. Mosem, Attica Lingua Loquentem*, — *Moses* speaking the Atticke Dialect) *Deus primus* (saith he) *in seipso quidem existens, est simplex, propterea quod secum semper est, nunquam diuisus; Secundus, & tertius est unus.* The first God is alwaies existent in himselfe, simple, indiuisible, the second and third one; and a little after, he calls this first God — *Creantis Dei patrem*, — *The father of the creating God.* Had they all adored what he here acknowledged, a Trinity in vnity (so to be worshipped) I should then propose their precept not onely to be embraced, but their practice to be imitated. Search on, and loe that rich mine of Truth is not yet at her drosse, or bottome, for *Heracitus* next, one who was wont to call *S. Iohn, Barbarian*, that Euangelist to whom belonged the Eagle, as well for sublimity of Stile, as Contemplation; he — *censet verbum Dei in ordine Principij, atque dignitate constitutum, apud Deum esse, & Deum esse, in quo quicquid factum sit, fuerit viuens, & vita, & ens, tum in corpora Lapsum, carnemque indutum, hominem apparuisse, ostendens etiam tunc natura sua magnitudinem* : Harke how

how the *Frog* chaunts like the *Nightingale*, (It is *Maximilians*, *Ethnici audiendi*, non *tantum Philomela*, sed *Rana*) and curiously counterfeits her in euery straine? How closely this obscure Heathen followes not onely the Gospels truth, but the phrase too? *In the beginning was the Word, and the Word was with God, and was God, all things were made by him, euery living Creature, life, and thing, then this Word was made flesh, and appeared man, & euen then shewed the glory of his nature.* How sweetly he warbles with his Barbarian, as if by an easie labour of Translation hee had bereft him both of Truth and Eloquence? I marnaile not now at that Testimony of *Basil the Great*, vpon those words, *In principio erat verbum*—*Hoc ego noui, multos etiam extra veritatis rationem positos*— I haue knowne many (saith he) and those put without the pale and list of diuine Truth, men meerey secular, aduancing and magnifying this peece of Scripture, and at length bold to mixe it with their owne decrees and writings. And *S. Augustine* seconds it with an instance,—*Quidam Platonici*,—A certaine Platonist was wont to say that the beginning of *S. Iohns Gospell* was worthy to be written in letters of gold, and preached in the most eminent Churches and Congregations, in his 10 book *de Ciuitate Dei*, c. 29. O the diuine raptures and infusions, that God doth sometimes bettorth to his very enemies! who can but conceiue that as the very worst of men haue knowledge enough to make them inexcusable; so the best of Heathen had enough to make them Saints, were their faith that he should be their Sauiour, as great as their knowledge, that he was the Sonne of God. With what rich Epithites they bedecke and crowne him. —*Mentis Germen, Verbum Lucens, Dei Filius*, (it is his saying, who (I know not by what search) found out almost all Truth, *Mercurius Trismegistus*) the mindes blossome, the word that gaue light, the sonne of God. What else did *S. Iohn* adde, but that the word was light? And *S. Augustine* giues

giues this farther testimony of that heathen, that he spake many things of Christ in a prophetick manner—*eadem veritate, licet non eodem Animæ affectu*—with the same truth the Prophets did, but not with the same affection—*pronunciabat illa Hermes. Dolendo, pronuntiabat hæc Prophetæ. Gaudendo*—in his 8. booke de *Giuiate Dei*, 23. chapter. And why should we barre some of their Philosophers of a prophetick knowledge, when a Poet shall fill his cheekes with a—*Chæra Deum Soboles, Magnum Iouis incrementum*? And if wee looke backe, to those Oracles of old, the *Sybells* sacred Raptures, we shall finde them more like a Christians Comment, than a Heathens Prediction.

*Tunc ad mortales venies, mortalibus ipsis  
In terris simulis, natus Patris omnipotentis  
Corpore vestitus*

Whereof if we enquire a little into the originall, Saint *Augustine* will tell vs that the Greeke coppies giue vs *inquit, xpc̃s vñ Q̃ dei om̃ip̃*—*Iesua Christ, the Sonne of God, the Saviour*; and it is not onely probable, but euident, that the Gentiles had a knowledge of Christ as he was the *Word*, as it appeareth by that of *Scrapis* vnto *Thulis*, King of *Egypt*. And it is strangely remarkeable: what wonderfull Titles, and inscriptions, the *Platonists* dedicate to his name and memory, with which as (with a wreath and Lawrell) they girt & beautifie his Temples, *Dei verbum, Mundi Opifex, Idea boni, Mundi Archetypum, moderator Distributor, Imago primi entis, rationalis Creature exemplar, Pastor, Sacerdos, vltia humens, Lux, Sol, calumque candens, mentis germen Diuina, verbum Lucidum, filius primogenitus, primi dei semper vinentis umbra, vita, splendor, virtus, candor lucis, character substantia eius*, and the like, which could not but flow from a heart diuinely toucht, and a tongue swolne with inspiration, as *Rossellus*

In oration. contra  
Arrian.

apoc̃ta 626, 627.

tels vs in his *Trismegisti Pimandrum*, 1 booke, 107 page. For these and the like sayings, some of the ancient Fathers haue coniectured that *Plato* either read part of diuine story, or whilst he trauelled in Egypt, had a taste of sacred truth, out of the sayings of the Hebrewes by an *Amannensis*, or interpreter; For then many of the Hebrewes (the Persians reigning) wandered in Egypt.

Moreover, *Aristobulus* the Jew who flourished in the time of the *Machabees*, writing to *Ptolemy Philometora*, King of Egypt, reports that the *Pentateuch* before the Empire of *Alexander* the Great, and the *Persian* Monarchie was Translated out of Hebrew, into Greeke, part whereof came to the hands of *Plato* and *Pythagoras*; and he is after peremptory, that the *Peripateticks* out of the bookes of *Moses*, and the writings of the Prophets drew the greatest part of their Philosophy, and it may seeme strange what the Jewish Antiquary traditions of *Clearchus* (the most noble of that Sect) who in his first — *De somno* — brings in his Master *Aristotle* relating that he met with a certaine Jew, a reuerent and a wise man, with whom he had much conference concerning matters both naturall & diuine, and receiued from him such a hint and specialty of choicer learning w<sup>ch</sup> did much improve him in his after knowledge, especially in that of God, as *Iosephus lib. 1. contra Appionem*, & *Eusebius* in his 11 *de preparat. Euangelica* c. 6. *Clement. Alexandrin. 5. Stromaton.*

And thus I haue at length (though with some blood and difficultie) trauesed the opinions of the ancient, and shewed you the errors of primitiue Times in their foulest shapes. I haue opened the wiles and stratagems of the aduersary, and how defeated by the chariots of *Israel*, and the horsemen thereof; what Bulwarkes and Rampires the Fathers raised for propugning of Christs diuinitie, and how besieged by cursed heresies, with what successe, what ruine.

Let vs now returne where we began, and place Christ where

where we found him, before *Abraham*, before the world, where (me thinkes) he now stands like a well rooted tree in a rough storm, where though winds blow on him so furiously, that he is sometimes forced to the earth (as if he were meerely humane) yet he bends againe, and nods towards heauen (to shew that hee is diuine, and but a plant taken thence grafted in our *Eden* here) where though tost vp and downe with blasts of Infidelity, yet when the enuy of their breath is spent (as we see a goodly Cedar after a tempest) he stands strait, vn-rent, as if he scorned the shocke of his late churlish encounter, and dared his blustering Aduersary to a second opposition.

*Gloria in excelsis Deo.*

*FINIS.*



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*Errata in the Babler.*

**P**Age 6 line 9. read *irregular*. *ibid.* l. 11. r. *abstemious*; in the margin in the same page, r. *Alexand.* in marg. p. 8. r. *Alexand.* p. 7. l. 16. r. *isufar* & p. 8. l. 25. r. *anffere*, p. 14. l. 3. r. *lanifaries*. p. 23. l. 27. r. *should*. p. 33. l. 35. r. *wists*. p. 37. l. 18. r. *others*. p. 41. l. 7. r. *per vulnera*. p. 13. l. 27. r. *morall*.

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*Errata in Moses and Aaron.*

**P**Age 15. line 7. read *Lave*. p. 24. l. 31. r. *and*. *ibid.* l. 32. r. *having*. *ibid.* l. 34. r. *are*. p. 21. l. 1. r. *crime*. p. 18. l. 25. r. *from*. p. 19. l. 14. after the words *-Rabbi, Rabbi*, read on out of the Text, viz. *-they binde beaue, &c.* p. 18. line 8. read *so*.

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*Errata in Iacob and Esau.*

**P**Age 2. line 11. read *these*. p. 6. l. 10. r. *quality*. *ibid.* l. 28. r. *hereupon*. p. 11. l. 32. r. *become*. p. 12. l. 32. r. *ignorance*. p. 19. l. 22. r. *boib* dispens<sup>t</sup> with. *ibid.* l. 35. r. *duel*. p. 33. l. 24. r. *consequence*.



# NATVRES OVERTHROW, AND DEATHS TRIUMPH.

A SERMON PREACHED  
AT THE FVNERALL OF SIR  
IOHN SYDENHAM, Knight, at  
*Brimpton*, the 15. of December.

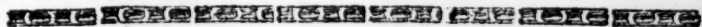
1625.

By

*Humphry Sydenham* M<sup>r</sup> of Arts, and  
Fellow of WADHAM Colledge in  
OXFORD.

*Studeat quisque sic delicta corrigere ut post mortem non oporteat pœnam tolerare.*

*August. lib. de verâ & falsa pœnitentiâ.*



LONDON,  
Printed for IOHN PARKER.

1626.

NATIVES

OF THE

AND

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# TO MY MVCH RESPECTED KINS.

MAN, *Iohn Sydenham, Esquire,*

*This.*

SIR;



Here is as well  
an *obedience* in  
matters of *de-*  
*sire*, as *command*,  
and with me a  
*request* hath e-  
uer been of larger authoritie than  
a *Mandate*. You were pleas'd  
(formerly) to importune me for  
a *transcript* of this *Sermon*; now, for

the *impreſſion* of it; I haue *obeyed* you in either; but I feare 'twill looſe ſome of the luſtre in the *peruſall*, which it found in the *deli- uery*. I am not ſo happy a maſter of my *Pen*, as of my *tongue*, nor you (perchance) of your *eare*, as of your *eye*, *that*, ſome tinckling fancies may (at once) *take* and *delude: this*, is more ſubtle, and perſpicacious, and will not be gull'd with the barke and ſhell of things, but pierces the very kernell, and the marrow; 'Tis ſometimes with the *eare*, and *eye* of a Schollar, as with his *fancy*, and his *iudgement*; *the one* hath many a cheate put vpon it by weake impoſtures, which *the other* both *diſcouer's*, and *reiects*, and ſometimes  
(as

( as it doth here ) *pittie's*. VVhat  
you shall meet with of vigour,  
and solidity, entertaine, cherrish,  
'tis yours ; yours first in the birth,  
and occasion ; now, in the prote-  
ction, nourishment ; what, more  
languishing, and abortiue, lay on  
the author, 'tis mine, like me, I'le  
father it ; Howeuer, 'twill implore  
your *charity*, the charitie of your  
faire *interpretation*, not of your be-  
neuolence ; which if yov shall  
vouchsafe, you haue nobly rewar-  
ded the endeauours of

Your affectionate kinsman,

HVM: SYDENHAM.

... (faint text) ...

... shall meet with of vigor ...

... (faint text) ...

... you are in the bath ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

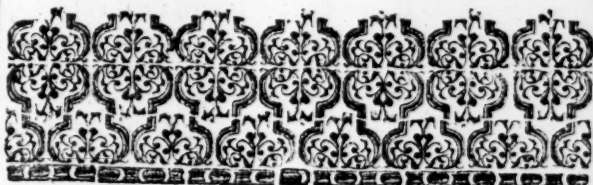
... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...

... (faint text) ...



# NATVRES OVERTHROW, AND DEATHS TRIUMPH.

ECCLES. 12. 5.

*Man goeth to his long home, and the mourners walke about the streets.*



Ortality loue's no de-  
scant ; your plaine  
song sutes best with  
blacks, that which is  
grauely set to compun-  
ction, sorrow, tun'd  
heauily, to sighes, and  
lamentations. What  
should warbling aires  
with darterd bosomes,  
& vnbalmed hearts ?  
what your quaint and  
youthfull raptures, when — *Mourners walke about the*  
streets?

Eccles. 12. 41.

verf. 2.

Verf. 3.

• 3 •

Division.

PART 1.

streets? If Zion be wept for, *harpes must be hung upon the willowes*; sad objects require furrowes in the cheek, and riuers in the eie; and we then most honour the exequies of our friends, when we embalm the deceased with our teares. Away then with cares wanton'd to looser Sonnets; offend not with vnchast attentions these hallowed anthemes, here's broken harmony; dirges as fullen, as they are sacred; panting and heart-broke elegies, such as should be rather groan'd, than sung. Aske the Preacher (heere) and he will tell you. — *The daughters of Musicke are brought low, and the yeares draw nigh, when we shall say, we haue no pleasure in them.* He storie's of a *Sunne, and Moone, and Starres which are obscur'd, and of clouds that returne not after raine*; as if the world were at her last pang, and gaspe, and ready for her funerall. Behold! the little world is — *The keepers of the house haue trembled, the strong men bowed themselves, the grinders ceased, and those that looke out of the windowes, darkned; the Almond tree doth flourish, and the grasshopper is a burden, and desire shall faile.* — *Because— Man goeth to his long home, and mourners walke about the streets.*—

Without any racke, or violence to the words, they offer themselves to this diuision. 1 the subiect, Man. 2 his condition, transitory condition, exprest by way of pilgrimage—, —Goeth—. 3 the *nou vltima*, or *terminus ad quem*, of this his pilgrimage—. To his home—enlarged with an epithet —*Long home*—. 4 the state and ceremony, it there meets with.— *And the mourners walke about the streets*—. Of these in their order: first of the subiect, Man.

To dwell with circumstances, and ouerslip the maine, was euer an embleme of negligence, if not of weaknesse; each fabulist will tell you of a dog, and a shadow, and what they moral. He that iangles (meerly) about nominalls, where matters of realitie and substance fleet by, may speake himselfe a Grammarian, or a Sophister, searce a Diuine. Of the *name* of Man, its source, and pedegree,  
 Ilist

I list not to discourse; nor an ignorance so vntaught, or vnderstanding dull'd, but would forestall me, or should I (by chance) meet with some intellectuals, so thin and tender, that could not (as it is a chance I should) scarce an obieſt but would be both your spokesman, and remembrancer; yonder sad spectacle, that earth, this stone would tell you — *Homo ab humo*, from the ground, *Adam ab Adamah*, from the earth, red earth, not that more solid part of it, but the brittlest, dust, so the curse runnes, — *Dust thou art, and to dust thou shalt returne* —. In the word Man, in the various acceptation of the word Man, (wherein some syntagmaticall Diuines haue vnprofitably toil'd) Ile not curiously or impertinently trauaile, but without any figuratiue, or metaphoricall sence, take it properly, and literally, as the Text giues it me, — *Man* — that is, a reasonable liuing creature, or rather a reasonable liuing soule, for so the Spirit of God Christens it, — *The man was made a liuing soule*, Gen. 2. 7. and the same periphrasis the Apostle vses too, 1 Cor. 15. The first man *Adam* was made — *ἐν ψυχῇ ζῶντι* — in *animam viuentem*, or *anima viuens* — — *A liuing soule* — *vers. the 45.* yet in the 44 of the same Chapter, hee calls him, *σώμα ζῶντων* — a *liuing body*. Either cote he is iustly blazoned by, so we giue the difference, rationall, a difference so specificall, and proper, that it diuides him from any other; for reason is an intellectuie power, peculiar to man onely, and not communicable to a second creature; by which λογισμῶν, or (as the Scholeman termes it) *discurrit*; out of one thing he deduces another, and orders this, by that, both in method and discretion. Hence it is called λόγιον, and the worke or office of it, λογισμὸς, *discursus* — *propter anima celeritatem* —, for the volubilitie and nimbleness of the soule, by which it trauerses & moues from one obieſt to another, from effects to causes, and backe againe, from all things to euery thing, and from that (almost) to nothing. And as man was prerogatiu'd aboue others, in respect of perspicacitie, so of Empire,

*Am. Pol. c. 35.  
Syntag.*

*Idem, et supra.*

Fer. in Gen.

Gen. I. 27.

Contra Philo.

Par. Pilg.

Greg. Naz.

Beasts.  
Angels.  
Men.

and dominion, for whereas in other passages of creation, we find a kind of commanding dialect, -with a -*fiat lux*, and a -*producat terra*-. *Let there be light, let the earth bring forth*, In that of *Adam*, words more particular, of deliberation, and aduice. — *Let vs make man*—, *Man*, a creature of those exquisite dimensions, for matter of body, of those supernaturall endowments, of soule, that now *omnipotencie* bethinkes it selfe, and will consult. The priuy Counsell of *Sonne*, and *Holy Ghost*, is required to the moulding and polishing of this glorious peece. *Angels* may looke on, and wonder; touch, or assist, they may not; no, not so much as to temper or prepare the *mettle*. Here is worke onely for a *Trinitie*. A taske for *Iehouah* himselfe, for *Iehouah Elohim*, the *Father*, by the *Son*, in the power of the *Spirit*. No doubt, somewhat of wonder was a proiecting, when a compleat *Deity*, was thus studying, its perfection, somewhat, that should border vpon euerm-lastingnes, when the finger of God was so choicely industrious, and loe what is produced? *Man*, the master-peece of his designe and workmanship, the great miracle and monument of nature, not only for externall transcendencies, but the glory and pompe of inward faculties, stampd and engraue to the image of his God, through the right:ousnesse of an immortall soule; besides, a bodie so symmetriciously composed as if nature had lost it selfe in the harmony of such a feature. *Man*, the abstract, and modell, and brieft story of the vniuerse, —the *utrinusque natura vinculum*—, the cabbonet and store-house of three liuing natures, sensuall, intellectuall, ratiouall, the Analysis, and resolution of the greater world into the lesse, the Epitome, and *compendium* of that huge tome, that great *Manuscript* and worke of nature, wherein are written the characters of Gods omnipotencie, and power, framing it, disposing it, all in it, to the vse and benefit of *man*, of *man*, especially, of *man*, wholly; other creatures paying him an awfull obedience, as a tribute, and homage, due to their

their commander in all things, so neere kinne to Deity, that *Melancthon*, makes him a *terrestriall transitory God*: hauing little to diuide him from a *Numen*, but that one part of him was *mortall*, and that not created so, but *occasion'd*, miserably occasion'd, by *disobedience*.

A little *forbidden fruit* (from the hand of a fraile creature) shall disinherite it of an eternall priuiledge, and man is now thrust out of the doores of his euerlasting habitation for two pretty toyes, an *Apple*, and a *woman*; howeuer death hung not on the fruit, (saith *Chrysostom*) but the contempt, which was not so *voluntary*, as suggested; fond man, that is thus cheated of an assurance of immortality, by a false perswasion that he shall be immortall, that *eritis sicut Dij*—hath damp't all; the Serpent perswades him, —if he doe but *taste*, hee shall be as *God*, when hee hath tasted, findes himselfe worthe than *man*; a *worme* indeed, no *man*. Thus he is at once fool'd out of euerlastingnes, and the fauour of his Maker: the anger of the Lord is now sore kindled, and his furie smoaks in a double curse against him, and what he was framed of, *earth*; that which hath (hitherto) voluntarily presented her fruitfulnessse, in hearbes, and plants, and all things requisite for his sustenance; now, *undrest*, and not watered in the bubble and sweate of an industrious brow, affords him nothing but *thornes*, and *thistles*; iust reward of disobedience, *barrennesse*, and *death*. Lamentable felicity, which (at height) is but *conditionary*, & then *fatall*. There is no misery so exquisite, as the fence of a lost happinesse. Calamity is supportable enough, where there is not felt, or seene, a more honourable condition; but, to be tumbled from a blisse we were sometimes master of, is a punctuall wretchednesse. *Man*, but now on the pinnacle and spire of all his glory, in a moment shamefully throwne from it, and with him, all posterity. But loe, there is mercy euen in iustice, and life in the very sentence and iaw of death. —*The seed of the woman shall breake the Serpents head.*

head.— She that was (ere-while) a chiefe instrument in his fall, shall be now a maine agent in his restauration, not to that state wherein he was created, but to that wherein he shall be glorified. The soule (through faith, and grace) shall still be preserved immortall, but the body must lessen of it's primitiue condition, the soule as a Sunne that is eclips'd, or clouded, shall shine againe, the body, like some meteor, for a time exhal'd, falleth to the earth from whence it came; and as some mettrals (laid for a space in the bosome of the ground) grow more refined, and purified, so shall the body, *interi'd a naturall one, rise a glorious*. In the *Intervalum*, as a punishment for transgression, it shall resolute into what it was made of, and it must goe to its long home, the graue; where wee haue now brought it, & would haue laid it in, but that the captious heresicke violently withstands it, and thus he interposes. *If man returne into earth, as he is earth, then he was mortall before he sinned, and so death seemes to be of nature, and not punishment.* —It is not answered by deniall, but distinction, and we must (here) criticke betweene *mortale*, *mortuum*, and *mortuobnoxium*, mortall, dead, and liable to death. We call that dead which is actually deprived of life; *subiect to death*, what is within the fathome and command of death's power, and tyranny for sinne, though not actually, yet in time. Mortall, two wayes, either for that which by *anecessity* of nature ought to die, or for that which as the merriit and reward of sinne, can die. The body of Adam (before sinne) was of it selfe *mortale* (as mortall is taken in the last sence) because *mutabile*, and that is *mutable*, which of it selfe can suffer change, although it neuer doe, as the good Angells, and God onely is *immutable*, —*Per se, & natura* (as Augustine speakes in his booke *de vera Relig. cap. 13.*) But the body of Adam was not *mortuum*, to die, if he had not sinned, but by a glorious change, without death, had beene translated by God into an euerlasting incorruptibility. It was sinne then that

that made man obnoxious to the strokes of death, nor any condition, or necessity of nature, and therefore I know not whether I may call it an error of the *Pelagian*, or a blasphemy, who would haue *Adam* (had he not transgressed) die by the law of nature. Hence he might inferre, that death was not a punishment for sinne, and so by consequence, *Christ* not died for it; but wee finde this (by a Councell) long since doomed for an heresie, & an heauy *Anathema* laid on the Patron of that tenent in *Concilio Milenitano* cap. 1. and more particularly by *Augustine* in his first booke *de Peccatorum meritis & remissione* cap. 2. You see then that death and all corporall defects, were scourges following the disobedience of the first man, not occasioned by any impulsion or languishment of nature, and *Aquinas* will reason it thus, — If a man for an offence be deprived of some benefit that is giuen him, the wanting of this benefit, is the punishment of that offence. To *Adam* in his state of innocency there was this boone conferr'd from Heauen, that as long as his minde was subiect vnto God, the inferiour powers of the soule should be obedient vnto reason, and the body vnto the soule. But, because the minde of man (by sinne) did recoile and start backe from this diuine subiection, it followed, that those inferiour powers also would not be totally subiect vnto reason; whence grew so great a rebellion of the carnall appetite, that the body (too) would not be totally subiect to the soule. Vpon this breach death enters, and all that pale band of diseases, and corporall infirmities, for the incollumity and life of the body consists in this, that it be subiect vnto the soule, — *Sicut perfectibile sua perfectioni*, — as the Schooleman speakes, as a thing perfectable to its perfection. On the other side, death and sicknesse, and languishments of body, haue reference to the defects of the true subiection of the body, to the soule. And therefore necessity of consequence will induce, that, as the rebellion of the carnall appetite to the spirit, was a punishment of our first fathers sinne, so, mortality, and all corporall imperfections

imperfections too, as the Schooleman punctually in his 2<sup>a</sup>. 2<sup>a</sup>. 164. *quest. 1. Artic.* The curse then due to the lapse of our first Parents hovers not over the *soule* onely, but, for it, the *body*; the *body* (before) in a blessed way of incorruptibility, but, not of it selfe, but from the *soule*, so *Augustine* tells his *Dioscorus*, —*Tam potenti natura Deus fecit animam, ut ex eius beatitudine, redundet in corpus, plenitudo sanitatis, & incorruptionis vigor*—in his 56 Epistle. His body then was not indissoluble by any vigor of immortality existing in it selfe, but there was (supernaturally) a power in the *soule*, divinely given, by which man might preserve his body from all corruption, as long as it remained subiect vnto God. And the Schooleman hath good ground for it; for, seeing the reasonable *soule* doth exceed the dimensions and proportion of corporall matter, it was convenient, that, in the beginning, there should be a virtue given it, by which the body might be rescued from all infirmities, and conserved above the nature of that corporall matter, as the same *Aquinas* par. 1. *quest. 97. Art. 1.* The whole man then (mixt of body and *soule*) was in the creation in a glorious state of immortality, but it was with a —*Quodammodo*— (as *Augustine* tells vs, *de Genes. ad Lit. lib. 6. cap. 25.*) not absolutely, —*Ita ut non posset mori*,—but conditionally —*poterat non mori*—. It is true, he had a power not to dye, if he had not sinned; but it was a necessity he should die, when he had; otherwise God had beene as vniust to his promise, as hee was seuerer in his command, for so the charger runnes, —*At that day thou eatest thereof thou shalt die the death*—. Hee hath eaten, therefore he must die.. But from whence cometh this death? from God or from himselfe? or both? originally from neither; not from God, he cannot be the cause of it, death being a privation onely, having name (saith *Augustine*) but no essence; besides it is an Omen, and an ill to nature. Whatsoever God made, had an essence, was a species, good; the

Text

Genes. 2.

Text tells vs so, six times tells vs so, in one Chapter, *Genes. 1. God made the firmament, and it was good, Hee made the earth, and it was good; in a word, he saw all that he had made, --Et erant valde bona-- they were very good--* We may not thinke then that God therefore created man, that he should die; or, because death followed his disobedience, God was the cause of it. Death may be an instrument of his iustice, not an effect of his producing. It is one thing to giue the sentence of death, another to be the author of it. Indeed *Augustine* sayes (*lib. 1. Retract. cap. 21.*) that death (as a punishment) hath reference to God, not, as an obliquity; and the Schooleman is at hand too, with a distinction for a two-fold death, one, as an ill of humane nature, or a defect incident from mans transgression, that, he dares not lay on the Almighty, the other, as it hath some species or resemblance of good, to wit, as it is a iust penance for his rebellion, this he doth in his 2<sup>a</sup>. 2<sup>e</sup>. 164. *quæst. Art. 1.*

*Genes. 1. vs.*

*Aquinas.*

As therefore in the creation of the world God is said to make light, and to separate it from darknesse, not to make darknesse, as if that were of it selfe some blinde masse and Chaos, and therefore God chide light out of it, so in the creation of man God is said to make life (*God breathed into him the breath of life*) not death, nay he doth separate that light from this darknesse, and doth chide life not out of it, but from it, with a—*Cave ne manducas*—take heed thou eat not, for if thou dost, —*morte morieris*—thou shalt die the death. That therefore of the wise man will vindicate the Almighty from this misprision, —*God made not death, neither hath he pleasure in the corruption of the living, for he created all things, that they might have their being, and the generations of the world were healthfull, & there was no poison of destruction in the.*

*Genes. 1.*

*Wisdomes 1. 13, 14.*

The wombe then of this great plague of man the Apostle rips vp, —*When lust hath conceived, it bringeth forth sinne, and sinne when it is perfected, bringeth*

*Aug. in locum.*

Genes 3.

bringeth forth death, *Iam. 1. 15.* The birth then of sinne is through a conception of lust, and the strength of death through a perfection of sinne. Loe then the cause of this great calamity discover'd ! but how came that ? originally from the man ? no. How then ? — *Through the envie of the deuill came death into the world,* the 2. Chapter of the same booke, vers. 24. And therefore Saint *Augustine* calls it, — *mors-à morſu* — from the biting of the Serpent. And our Sauour tells vs, — *Ille homicida ab initio,* *Iohn 8.* — *He was a murderer from the beginning ;* whence perceiuing man (by his then obedience) aduanc'd to that place from which he was headlong'd, now dissolues, and breakes into secret enuie ; this enuie wrought deceit, deceit concupiscence, that, disobedience, disobedience, sin, sinne, death. So that the enuie of the deuill is the source and spring-head, deceit, the Conduit, concupiscence, the pipe, the waters conueied in it, disobedience, sinne, the Channell or Cisterne into which they fall, death. Tell *Adam* then of the forbidden fruit, he layes it on his wife, — *The woman gaue it me.* Aske the woman, she puts it on a third, — *The Serpent seduced me.* Aske the Serpent, there it stayes, and in stead of an answer, we finde a curse, — *Because thou hast done this, upon thy belly thou shalt creepe, and dust thou shalt eat all the daies of thy life.* The man then all this while growes not obnoxious in respect of seduction, but assent, the woman of both ; so the Apostle — *Adam was not deceiv'd, — sed mulier in prauaricatione sua* — the woman being deceiv'd was in the transgression, *1 Tim. 2. 14.* If God then aske *Adam* — *num comedisti ?* Hast thou eaten of that tree of which I commanded thee thou shouldest not eat ? He answers not with a — *Mulier seduxit,* — the woman hath seduced me, but onely with a — *dedit* — she gaue me, and I did eat. If hee aske *Eua*, — *Quid fecisti ?* Woman, what is this that thou hast done ? she as empty of any other euasion, as of strength, layes all on the shoulders of the seducer, — with a — *Serpens seduxit*

*duxit me,—the Serpent seduced me. God inquires no farther, but sentences,—I will put enmity betwixt her seed and thy seed, it shall breake thy head, and thou shalt bruiſe his heele, as it is nimble obſerued on the 2. booke of the Sentences, diſtinct. 22.*

*Vt ſupra.*

*Egidius de Roma.*

Thus, with ſome bloud, and trauaile, I haue ſhewed you *man*, in his originall, height, fall; how created, in what glory thron'd, how ſuncke, what the ſinne, the occaſioner, the puniſhmēt; whence he was, what he is, whether hee muſt; earth, from earth, to it; thither hee ſhall without reprimall, the ſentence is paſt, the executioner ready, and hee muſt goe, for -- *Man goeth*, that's my ſecond part, his tranſitory condition expreſſed by way of pilgrimage. *Goeth*.

## P A R S II.

*Man goeth—.*

**R**Are expreſſion of his frailty here, if it may not be more properly ſaid — *he is gone*, then that *hee goeth*. Our *daies* (ſaith the Kingly Prophet) *are gone even as a tale that's told*, *Pſal. 90.* A tale, of no more length than certainty. Again, they are *dayes*, not *yeeres*, as if our being (here) depended vpon moments, more than time, or if time, that which is preſent, not in future; *Daies* are enough, and *yeeres*, too much, or had we both, loe, they are gone, gone even as a tale that's told, a tale, as momentary, as vaine. *Seneca* tells his *Polybius* onely of three parts of life answerable to thoſe of time, paſt, preſent, to come, *What we doe, God knowes is ſhort; what we ſhall doe, doubtfull; what we haue done, out of doubt*; ſo that our beſt peece of age is either tranſitory, or dubious; and where a wiſe man diſcouers either, he will at leaſt ſuſpect change, if not ſlight it. Pitch man at higheſt, ranke him

with *Kings, Prophets, Priests*; and wee shall there finde him on his hill of ice, whence hee doth not slip so properly, as tumble: one saies hee is a *shadow*, another a *smoake*, a third a *vapour*, braue resemblances of his station (here) and durability, when the best commendation we can bestow on either, is -- *they passe, or else they fade*, -- As if it were a sinne to say, *they Are, but they Have beene*. The *Gracian* then scarce shot home to the frailty of man, when he calls him *ephemer* -- *A creature of a day*, -- he did, that nam'd him -- *Hesternum--yesterday--*, *We are but as yesterday, and know nothing*, *Iob 8. 9*. Alasse poore man, no better than a watrish Sunne betweene two swolne clouds, or a breathlesse intermission between two fevers, misery, and fate. Loec how they kille? *Man that is borne of a woman bath but a short time to live, and is full of misery*: accurate calamity; in method, *borne, a short time to live, full of misery*; and to make frailty compleat, the thing *Woman* is inserted too. *Man that is borne of a woman, &c.* *David* was too prodigall in his similitude, when he beat out the age of man to the dimensions of a *span*; an inch, a *punctum*, had beene bountifull enough, the least *Atrome* types out his glory here, his glory of life here, 'tis breath on steele, no sooner on than off; Sunne-burnt stubble, at once flame, and ashes. Wee are at a good key of happinesse, when we can say -- *we are transitory* -- we haue scarce (sometimes) so much life as to know we die, euen in the very threshold and porch of life, death strangles vs; as if there were but one doore of the Sepulchre, and the wombe; so that man is but a *living ghost, breathing dust, death cloath'd in flesh and blond*.

*He goeth*, vanisheth rather, vanisheth like lightning, which is so sudden, and so momentary, that wee more properly say we remember it, than that wee see it. How is't then, that life is sometimes spunne to the *crimson*, and sometimes the *silver thread*, from the *Downe* and tender *wooll* in childhood, to the *Scarlet* in the manly checke, and

and the tinsell and snow in old age? Indeed, the white head, and the wrinkled countenance, may reade you the Annals of threescore and ten, perchance calculate our life to a day longer; what is beyond is trouble, and so was that, and yet hath not this man liu'd long? — *diu fuit, non diu vixit* — Seneca replies, *How canst thou say he hath sailed much, whom a cruell tempest takes immediately, as soone as he is of the Hauen's mouth? and after many a churlish assault, of wind, and billow, much trauersing his way, wand, and surg'd to many a danger, he is at length driuen backe the same roade, but now he went out by? this man hath not sailed much, but hath beene much beaten.* And indeed we haue here but our-tempestuosa interualla, 'tis not life truly, but calamitie. A well gloss'd misery gandy unhappinesse, glorious vanitie, a troubled Sea, tormented with continuall ebbs, and flowes; sometimes we are shipwracked, alwaies tosst, and thus expos'd to daily blustering, we finde no Hauen but in death. Heere upon the Grecian call'd the first day of mans life, *ἡμεραν τῶν ἀθλῶν*, — a beginning of conflicts: — So that we shall meet with more troupes of sorrow, (heere) than we haue meanes either to resist, or to appeale them.

Considerest thou not (saies that graue Philosopher) what a kinde of life it is nature presents vs with, when shee would teares should be the first presages of our condition in this world? How pretily Augustine embleames it in his tender infant, — *Nondum loquitur, & tamen Prophetat*, cries are the first Rhetorick he vses, by which e're he can speake, he prophesies; and by a dumbe kinde of diuination, waile's out the story of mans sorrowes heere. And now his odours, sauours, lassitudes, watchings, humours, meats, drinks, repose, all things, without which he could not liue, are but the occasion of his death. And therefore that famous Romane, receiuing sudden tidings of the death of his onely Sonne, answered without distraction nobly. — *I knew when I begat him he should die* —, life being nothing else but a iourne unto death, a going to the

*De breuit. vite*  
cap. 3.

*Idem Ibidem.*

*Seneca ad Lucil.*  
Epist. 70.

*long home.* It is a little part of it we liue, the whole course of our age, being not *life*, but *time* rather; w<sup>ch</sup> we cannot recall being spent, or cause it for present, not to spend, but it treads by vs, without noise, and so swiftly, that it is here when we expect it comming, and gone by vs, when we thinke 'tis at vs. *Mangoeth*—, Goes as some curious watch does, wound vp (perchance) for an houre, at most, for a day, and then, 'tis downe; which time, if it minute right, it is a rare peece; sometimes, by distemper, it runnes too fast, sometimes set backe, by the prouidence of the keeper, sometimes, againe, it beates slow, like a dying pulse, by and by, it stands still, as if the whole machine languished; anon some wheele's amisse, or a spring broken, and then we say it is not downe, but disordered, so disordered, that 'tis beyond our Art of rectifying, it must be left to the skill of the maker; who, to ioint it the better, sunders it, and to make it more firme, for a while destroyes it. The great Engineer and framer of the world, will haue it so done to our fleshly tabernacles, who by the *workman'ship* of death, shall take the whole fabricke of the body into peeces, and for a time, lay it by in the graue, till against the great and appointed day, hee shall new wheele and ioint it, and set it more gloriously a *going*, by the vertue of the resurrection. So that man not onely *goeth*, (as I told you) but *is gone*, twise gone, dis-sould, by the frailty of the body, to the captiuitie of a graue, rebodied with the soule, to the honour of a resurrection. You see then, man is still in a place of fluctuation, nor residence, and he is said to *soiourne* in it, not to *inhabit*. *We saile by our life my Lucilius*, (saies that Diuine Heathen, let no squemish eare cauill at the title, for it belongs to Seneca.) And as in the Seas the shores and Cities flie; so in this swift course of time, wee first loose the sight of our childhood, and then of our youth, and at length discover the straits of old age, at which whether we shall arrive, or no, it is doubtfull; and when we haue, dangerous.

That

Seneca Epist. 70.  
ad Lucilium.

That late famous (but vnfortunate Historian) who had runne through all ages of man, and almost all conditions in them; speakes heere not like a speculative, but a practicke and experienced man, and resemblance his seuen ages, to the seuen planets; wherof, our *Infancy* is compared vnto the *Moon*, wherein we seeme onely to liue, and to grow as plants doe. Our *second age* to *Mercury*, in which we are tutor'd and brought vp in our first Alphabet and forme of discipline. Our *third age*, to *Venus*, the dayes of our loue, dalliance, vanitie; the *fourth* to the *Sunne*, the shining, beautifull, glorious age of man. The *fift* to *Mars*, in which through fields of blood, wee hew out a way to honour and victory, and wherein our thoughts trauaile to ambitious ends. Our *sixth age* to *Iupiter*, wherein we begin to take a strict calculation, and account of our mispent times, and bud, and sprout vp to the perfections of our vnderstandings. The *seuenth*, and last, to *Saturne*, wherein our dayes are sullen, and ouercast, in which we finde by troden experience, and irreparable losse, that our golden delights of youth, are now accompanied with vexation, sorrow; our lackies and retinue, are but sicknesse, and variable infirmities, which whispering vnto vs our euerlasting habitation, and *long home*, we at length passe vnto it, with many a thorny meditation, and perplexed thought, and at last by the industry of death, finish the sorrowfull businesse of a transitory life.

Seeing then our bodies are but earthen cottages, houses of dust, & tenements of clay, the annils wch diseases & distempers daily hammer, & beate on; since our life doth passe away as the trace of a cloud, and is dispersed as a mist driven by the beames of the Sun, why doe we crowne our dayes with rose buds? why do we fill our selues with voluptuousnes, costly wines, and ointments? why say we not to rottennesse, thou art my father? to the worme, thou art my mother, and my sister? Why doe we pamper, and exalt this iournieman of corruption?

Wild. 2.

Iob 17. 14.

Seneca Epist. 7.  
ad Lucillum.

Mors.

Epist. 71.

tion? this drudge of frailtie? this slave of death? why doe we not remember the imprisonment of the soule? and that which Cypriane calls, her gaole-deliv'ry? why call we not our actions to the barre? arraigne them? checke them? sentence them? why doe we not something that may entitle vs to Religion, while it is called to day? Foole, this night shall thy soule be taken from thee, this houre (perchance) this minute, nay this punctistinum of it. Who would not speedily draw water out of a river, which he knew would not continue long in it's running? Who would not suddenly extract somewhat from those wholesome fountaines which should cherish and refresh the thirstie and barren soule? why doe we gaspe, and pant, and breathe for a little aire, w<sup>ch</sup> nature (for a time) fann's vpon vs, and takes off at her pleasure in a moment? why steere we not with desire to our long home? why prepare we not for our progresse, since we must needs thither? why crush we not this cockatrice in the egge, and so forestall the venom of that eye whose darting is so farall? Shall I beleene (saies Seneca to his Lucillius) that fortune hath power in all things ouer him that lieth, and not suppose rather it can doe nothing to him that knoweth how to dye? 'Tis not good to liue, but to liue well; and therefore a wise man lieth as much as he ought, not as much as he can. We see the frailty of others houely brought vpon the Sceane, and how the daily traffique of disease with vs prompts vs our mortallitie. Those glorious bulwarkes, and fortresses of the soule, are but sanctuaries of weaknesse; languishing, crazie, and batter'd constitutions, but natures warning peeces, the watch-words of a fraile body, which keepe strict Sentinell o're the soule, lest it steale from it, vnawares, and so the great enemy both invade, and ruine it. How frequent euen amongst Pagans have been their —memento mors'es—? and a deathes head (you know) was a chiefe dish at an Egyptian feast. So should that (yonder) to euery recollected Christian, but such pre-

presents (as those) haue beene of late no great dainties with vs, a service of euery day, almost of euery place (the whole land being little better than a Charnell-house) and we cannot but see it, and chew on't too, if we be not dust already, and that flie in oure eyes, and blind vs, and so the complaint of Cyprian whip vs home — *Nolumus agnoscere, quod ignorare non possumus.*

Why should then this sad tole of mortalitie dishearten vs? groanes, and sighes, and conuulsions, are the bodies passing-bells, no lesse customary, than naturall; and, more horrid in the circumstance, than the thing. — *Pompa mortis magis terret quam mors ipsa* — the retinue and complement of death, speake more terrour, than the act. The *Adversary, the Iudge, the sentence, the saylor, the executioner*, more daunt the malefactor, than the very stroke, and cleft of dissolution. Are we so foolish (saies the good Heathen) to thinke death a rocke which will dash or split vs in the whole; no, 'tis the Port which we ought one day to desire, neuer to refuse; into which (if any haue beene cast in their younger yeares) they need repine no more than one which with a short cut hath ended his Navigation. For there are some whom slacker windes mocke, and detaine, and wearie with the gentle tediousnesse of a peaceable calme; others swifter waisted by sudden gusts, whom life hath rather rauish't thither, than sent; which had they a time delay'd, by some flattering intermissions, yet at length, must of necessitie strooke saile to't. Some faint-hearted Adrian will (to his power) linger it, and fearefully expostulate with a parting soule, as if the diuorce from the body were euerlasting, and there should not be (one day) a more glorious contract; when an heroike Cannius shall reuke the teares in his friends cheek, and thus brauely encounter death, and him — *Why are you sad? enquire you whether soules be immortal? I shall know presently.* Braue resolution, had it beene as Christian-like, as 'twas bold.

o Againe, some effeminate Rhodian will rather languish

d

vnder

Seneca ad Lucil.  
Epist. 52.

Idem Ibidem.

*Que nunc abibis  
in loca pallida,  
rigida, nudula?*

vnder the grindings of a tyrant, than sacrifice the remainder of a famin'd body, to an honourable death, when a confident *Hilarion*, shall dare all those grisly assaults, — *Soule get thee out, thou hast seuentie yeares seru'd Christ, and art thou now loath to die?* Once more, some spruce *Agag*, or kem'd *Amalakite* would be palli'd strooke with an — *amar a mors* —, *Death is bitter, death is bitter*, 1 *Sam.* 15. 32. When a *Lubentius*, and a *Maximianus* haue their breast-plate on, with a — *Domine parati sumus* —, *We are ready to lay of our last garments, the flesh...* And indeed (saith *Augustine*) *Boughes fall from trees, and stones out of buildings, and why should it seeme strange that mortals die?* Some haue welcom'd death, some met it in the way, some baffel'd it; in sicknesse, persecution, torments. I instance not in that of *Basil* to the *Arrianated Valens*, ('tis too light) that of *Vincentius* was more remarkable, who with an vnabated constancy, thus stunn'd the rage of his mercilesse executioner. — *Thou shalt see the Spirit of God strengthen the tormented more, than the diuell can the hands of the tormenter.* And that you may know a true Martyrdom, is not dash't either at the expectation, or the sense of torture, a *Barlaam* will hold his hand ouer the very flame of the Altar, and sport out the horridnesse of such a death with that of the *Psalmist*. — *Thou hast taught my hands to warre, and my fingers to battell.* Seeing then we are compas'd with such a cloud of witnesses, what should scare a true Apostle from his — *Cupio dissolui* —? Let vs take his resolution, and his counsell too, — *lay aside euery waight, and the sinne that doeth easily beset vs, and let vs runne with patience the race that is set before vs*, *Heb.* 12. 1. There is no law so inuolable, as this of Nature, that of the *Medes* and *Persians* was but corrupt, to this — *Statutum est omnibus semel mori* — Every true Christian knowes it, and feares it not to much out of opinion, as nature; and why should nature doe it, since 'tis call'd *our home, our long home*, whither 'tis as certaine

we shall goe, as doubtfull, when; and therefore I must now preſſe you with *Pauls Obſecro vos tanquam aduenas*—, I beſeech you as ſtrangers, and pilgrimes upon earth, looke not backe to the onions, and fleſh pots here; put forward for your laſt habitations, know you muſt at length to them, there is no by-way to auoid them, for —*Man goeth to his long home*—, that's my third part, the —*terminus ad quem*—, of this his trauaile. —*His long home.*

### PARS. III.

#### *His long home.*

**L***ong home.* A periphrasiſ not of death ſo properly, as the grave, the bed-chamber of the body when 'tis dead; or rather, the bed it ſelfe (for ſo *Iob* ſtiles it) —*Thou haſt made my bed ready for me in the darke*, deaths withdrawing roome, corruptions tyring houſe, natures Golgotha, her exchequer of rotten treaſures, hid there till the day of doome, *Regia Serpentum*, (as the Sonne of Syraccke call's it) the randenonz of creeping things, and beaſts, and wormes, *Ecclus 10. and 11. verſe.*

Come hither then, thou darling of the world, thou great fauourite of fleſh, and bloud; thou whole honours (here) are as blooming, as the Lillies, and roſes in thy youthfull cheek; know, *Image*, though thy head be of gold and thy body of ſiluer, thy feet are but of clay, and they will leade downe to this chamber of death, where thou maiſt behold the glory of thy anceſtors, as *Auguſtine* did at Rome, that of *Caeſars* in his ſepulchre. —*An eyeleſſe, cheekleſſe, worrne-gnawne viſage; nought but rottenneſſe, and ſtench, and wormes, and bones, and duſt, and now* — *Vbi Caeſaris praclarum corpus* (ſaies the Father) *vbi diuinarum magnitudo? vbi ceterum Baronum? vbi acies mili-*

*Si saltem opus  
illud sit Angu-  
stini.*

*Capitulum de q.  
bon. novissimis.  
Ser. 3. pag. 56.*

*tum? ubi apparatus deliciarum? ubi thalamus pictus? ubi lectus Eburneus? ubi regalis thronus? ubi mutatoria vestimentorum? ubi magnificentia? ubi omnia? Sibi pariter defecerunt, quando defecit spiritus, & cum in sepulchro, trium brachiorum, reliquerunt cum fetore, & putredine—*, in his 48 Sermon, *ad fratres in eremo*. Crowne, and Scepter, and Robes, and Treasure, and Sword, and Speare, and Valour, and Youth, and Honour, and (what the world could not (but now) either master or containe) his body, treacht in a graue of six cubites, no more, there *Caesar* lies in earthen fetters; and so shall all dissolued bodies too, till that fearefull arraignment at the great assises. In the meane time, the soule shall bee either waisted hence into *Abrahams* bosome, or else hurried to that caue of darkenesse, and euerlasting horror; no third place, to purge, and refine it, after death; no Romish trapdoore (through which a brib'd indulgence may presume to fetch it of at the pleasure of a cheating Consistory) but it hath heere — *sum Purgatorium*—, One of their Purgatory-mongers tells me so, nay tels a Cardinall so, and bids him pray with *Augustine*, — *Domine hic vix, hic seculi, ut in aeternum parcat.*

Thus you see, Man is now brought to his — *long home*—, his soule gone to it's place of rest; but wee may not yet interre the body; that we shall doe, anon; some ceremony remaines to be perform'd first; for loe, how the *Mourners walke about the streets?* That's my last part; the state, and ceremony man meetes with: in the consummation of his pilgrimage. — *The mourners walke, &c.*

PARS.

## PAR: III.

*The mourners, &c.*

**T**He triumph, and honour, death challenges in the  
solemn interment of the deceased, hath beene a ce-  
lebration no lesse venerable, than ancient. 'Twas almost  
3000 yeares agoe, the *Mourners* (here) walk't about the  
streets; after them those of *Hadadrimmon*, in the valley of  
*Mogiddo*, when all *Judah* and *Ierusalem*, mourned for *Io-*  
*shiah*, 2 *Chron.* 35. before both for *Iacob*, in *Goren Atad*, be-  
yond *Jordan* — where they mourned (saith *Moses*) with a  
great, and sore lamentation, *Gen.* 50. 10. Such a pompe of  
sorrow as was a president to all posteritie; forty dayes the  
body was embalm'd, than threescore and ten more,  
mourned for, before the Funerall, seuen after; against the  
day of interment, all the tribes must be summon'd, their  
families, their allies, and their retinue; onely their beads,  
and their little ones, left in *Goshen*. I reade of no wife, or  
daughter absent, no tricke of Religion, or pretence of  
retired sorrow, to keep them of these publique exequies,  
to whine a dirge or requiem in a corner. No doubt they  
sadly followed the hearse euen to the sepulchre, thinking  
a teare wrung over a parting bed not halfe so emphati-  
cally, as that which is dropt into the graue. Besides, *Ioseph*  
himselfe must be sent for out of *Egypt*; no imploiment  
at court keeps him of these great solemnities, but he  
goe's up to *Canaan*, with all the seruants of *Pharaoh*, and all  
the Elders of his house, and all the Elders of the land of  
*Egypt*, and all his brethren, and his fathers house, and his  
owne too; and they buried him (saies the Text) in the cave  
of the field *Machpela*, which *Abraham* bought of *Ephron* the  
*Hittite*, before *Abimelech*, *Gen.* 50. 13. And indeed, 'twas

*Demetrius* 306.  
*Annus* *Salomon*  
*enim* *vixit* *anno*  
*mundi* 2930.  
*10* *sal.* *Anno*  
*mundi* 3324.  
*Iacob* 2168.  
*Chytrius* in  
*Chronol.*

a religious prouidence the old Patriarches had, in purchasing a possession place for their buriall, and posteritie (a long time) kept it vp, euen to superstition, thinking their bones neuer at rest, till they were laid in the *Sepulchre of their fathers*, which honourable way of interment, in these tympanous and swelling times of ours, (wherein we warre more about matters of title, than religion) were a good meanes to preserue our names from rottennesse; if our contention, and pride, and riot, haue left so much of a deuour'd inheritance as will serue the dimensions of a dead body.

Some noble mansions of the kingdome (heretofore) haue now, scarce, that happinesse. A greene turfe, or a weather-beaten stone, will couer that body, which (ere while) a whole Lordship could hardly cloathe; and that life which swome in Tissues, and Imbroideries, in death (scarce) findes a blacke to *mourne* for't about the *streets*. Sad Hearse that hath nothing to wait on't to the graue, but the ruines of a familie, nought to weepe ore't, but the blubbrings and languishments of a gentile blood, farre more wounding & deplorable, than the conditiō of some noble carife, who rather than hee will allow death the least triumphs in his funeralls, will haue his treasure, honour, religion too (if he had any) earth'd vp together in his—*Long home*:—a ditch were fitter, and some vnnaturall, gouty-fisted heire would like it well; ours doth not, you see, the—*Mourners haue walkt about the street*—'Tis well, and an act no lesse of *autie*, than *religion*; and those which haue beene zealous in't heretofore, haue worne the two rich Epithetes of *charitable*, *blessed*,—*Blessed are ye of the Lord*, (saith *Dauid* to the men of *Iabesh Gilead*) *that you haue shew'd such charity to your master Saul, and buried him*. Buried him, is not enough, 'tis too naked and thin a ceremony, except these *Mourners* too *walkt about the streets*. *My Sonne* (saith *Tobit*) *when I die, burye me honestly*, Tob. 14. 10. And *Iaakob* (on his death-bed)

bed) coniur'd his Sonnes to interre him in a prescript solemnity, and therefore the Text saith, — *They buried him as they had sworn unto their father, Gen. 50. 6, 12.* And indeed those — *Officia postremi muneris* — (as *Augustine* calls them) those solempne rites which wee strew on the funeralls of our deceased friend are no effect of courtesie, but debt, and from an able succellour, no lesse expected, than required. — *My sonne* (saith *Syracides*) *poure thy teares ouer the dead, and neglect not their buriall,* Ecclus. 38. 66.

And therefore those dispositions are little below barbarous, which snarle at a moderate sorrow, or decent interment of the dead, and had neuer so much learning, or at least so much charity, as to interpret that of the Apostle, — *Let all things be done decently, and in order,* 1 Cor. 14. Had not our Sauour all the Ceremonies of this *Long home*? the cleane linnen cloathes? the sweet ointments? the new Sepulchre? these Mourners (too) about the streets? He then that in a wayward opinion shall disallow of either, may well deserue the honour of *Ichoiakims* funerall, which is not to be named without pittie, and some scorne, for the Text saith — *he was to be buried like an Asse* —. And, for my part, I wish him the happinesse of an *Anchoret*, his Cell be his Church, and he himselfe both *Priest* and *Gravesman*, not a teare to traile after him to his *long home*, nor a Mourner *scene* about the streets.

Ier. 22. 19.

It hath beene a custome of some barbarous Nations (but in this not so despicable) to howle their dead to their long home; others drop them in with a teare onely, no more — *In ignem posita est, flatur* (saith the *Comicke*.) That of the *Romanes* was too gaudy a sorrow, and comes well hame to the excelsse of pompe in the fate of great ones, now, who though in their life time haue flau'd themselues to the world by an ignoble retreat to obscurity, and miserable thrift, yet at their farewell, and

Going

*Going hence, to giue the times a relish and taste of their generousnesse, the Mourners shall walke about the streets. A monument must be built, a statue rais'd, Escutcheons hung, for the embalming of his honour, whose name (sometimes) deserues more rotnenelle, than his carkasse.*

That worth is canonicall, and straight, which is inrol'd, and registred in the impartiall hearts and memories of the people, not in a perfidious Tombe-stone, or periur'd Epitaph. A vertuous life is a mans best Pyramide.

Bethy actions vnblemish'd, squar'd out to Religion, vertue, *Every heart's a Tombe, and every tongue an Epitaph.* And thus ballad'd thou need'st not feare any flouings of the times, any moth or gangrene either on thy state, or name; but when death shall take downe those rotten stickes wherewith thy earthly tent is compos'd, thy gray hairens shall go in peace to their long home, and the *Mourners shall walke about the streets.*

They haue walk't now, and done their deuoyer in their last way of ceremony. But where's the bodie I promis'd you to interre? sure some Disciple stole't away by night, and laid it in its long home, where it is now vnder the bondage of corruption. But there is somewhat left behinde which I would willingly preserue from rotnenelle, his name: to which, though I may lay some challenge in respect of bloud, little of acquaintance; that, being as great a stranger to me, as the passages of his life, or death; so what I shall speake, is both *traditionary*, and *short*, very *short*, thus.

Hee was a man of more reseruednesse than expressi-  
on, both in his act, and word, and of the two, hee  
had rather doe courtesies, than professe them. His out-  
ward deportment, and face of carriage (where not  
knowne) sowre, and rough. In his passions (for which  
he

the remainder of their age in a discontented contemplation of their misfortunes; and (I pray God) not in murmuring against his Church. And this hath occasion'd a maine revolt and apostasie of some from the bosome of this our Mother, where not finding shelter vnder those wings which had bred them, flutter abroad in other Provinces, & at length train'd vp to the *Romish Cure*; witnes those many *Profelytes* they haue gain'd from vs (not for matter of conscience, but of fortune) who now steeping their pens in Wormewood, and whetting their tongues keener than any Razor, haue wounded & struck through the sides of their sometimes Mother, to her great prejudice & dishonor. Where the fault lies, he that hath but slenderly traffiqu't with the occurrences of the time, may iudge. Spiritual promotions are slow off foot, & come for the most part haltingly, or in a by-way. A calamity wch best ages haue beene obnoxious to (those of the Farthers) but by them cried downe with as great violence, as detestation. (S. *Ambrose* will tell with what iustice, I cannot, it makes me tremble) — *Videas in Ecclesia passim quos non merita, sed pecunie ad presbyteratus ordinem promeruerunt, nugacem populum, & indoctum, quos si percunctari fideliter velis quis eos profecerit Sacerdotes, respondent mox & dicunt, Episcopus, & as dedi, quod si non dederim hodie non essem* — The words are broad enough in their Mother tongue, they need no renderer, but an applicer, if there be any guilt here so past blushing, that can doe it, let it thaw into horreur to reade on the Father in his — *de dignitate Sacerdotali cap. vlt.*

I haue beene too tedious here, you will say, too bold; but I haue done nothing but what *Moses* should, followed the commandement of my God, he bad me goe, I haue obeyed him, and he hath promised to assist me, for he will be in my mouth, that's my second circumstance, — Goe, and I will be in thy mouth, and will teach thee what thou shalt say.

(c)

And

*Ambros. de dign.  
Sacerd. cap. 5.*

And here I should say more, but time hath silenc'd  
mee; a second opportunity may perfect all, in the  
meane time, I shall beg Gods blessing for you,  
and your charity to these. *To God*  
*the Father, &c.*

*Gloria in excelsis Deo.*

*Amen.*

**F I N I S.**

MOSES and AARON  
OR  
THE AFFINITIE OF  
Ciwill and Ecclesiasticke power.

A SERMON INTENDED  
*for the Parliament held at Oxon,*  
August. 7. 1625.

But by reason of the sudden and vnhappy dissolution, then, not preach't, but since vpon occasion, was; at S<sup>t</sup>. MARIES in Oxford, the 26. of February. 1625.

BY  
*Humphry Sydenham M<sup>r</sup> of Arts, and*  
Fellow of WADHAM Colledge in  
OXFORD.



LONDON,  
Printed for I O H N P A R K E R.  
1626.





**T O M Y M V C H**  
**D E S E R V I N G F R I E N D**  
**A N D B R O T H E R, F R A N C I S**  
**G O D O L P H I N, E s q u i r e,**  
*This.*

**M Y D E A R E S I R;**

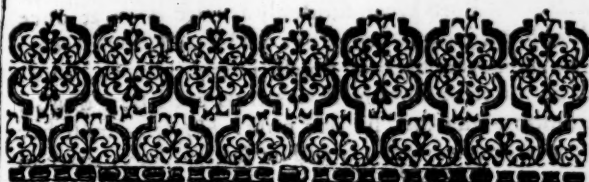


*Hil' st others declaime  
( too iustly ) against  
the dull charities of  
the times, and the  
coldnesse of affecti-  
on in their Allies, and  
bloud, I cannot but  
magnifie their worth,  
in you, where I haue met a vertue, scarce ex-  
ampled by a second, friendship in a brother.  
I thought it a high iniustice to smoother such a  
miracle, and therefore haue heere set it vpon  
( a 2 ) record;*

record; that, as the age may blush at her other prodigies, so glory heere, that she hath (at length) brought forth one who hath not lost either his Nature to his alliance, or piety to his Countrey. A goodnesse seldome paralell'd in these dayes of ours, these degenerate dayes of ours, when we may finde a more naturall correspondence, a liuelier heat of affection, amongst those of sauage and barbarous condition, than in the bosome of our owne Tribe and Nation. But I may not taxe, when I am to salute, 'tis out of the roade of gratulation; this is intended so, A meere declaration of my thankfulnes for all those your noble Offices of a reall brotherhood, which though I haue not power (as yet) to satisfie, I shall haue euer will to acknowledge, and in that loyaltie I persist,

Yo ur most respectfully engag'd,

H V M: S Y D E N H A M:



# Moses and Aaron

O R

*The affinitie of Ciuill and Ecclesi-  
astlicke power.*

EXOD. 4. 12.

*Goe, and I will be in thy mouth, and teach  
thee what thou shalt say.*



Ow strangely God compasses  
what he proiects for his, by the  
hands of an obscure Agent? *Isra-  
el* hath beene long enough vnder  
the groanes of *Egypt*, it shall bee  
now vnyoakt from that heauie  
seruitude; and this must bee  
done by no troden meanes, or  
ordinary instrument, But one

that *Israel* and *Egypt* too shall stand amaz'd at to see in  
such a power of substitution, *A shepheard. Moses* a feed-  
(b) ding

Cap. 3. v. 9. 10.

Cap. 3. 8.

Cap. 3. 1.

Cap. 3. 4.

Cap. 4. 13.

Cap. 2. 17.

Cap. 3. 2.

Cap. 3. 3.

Cap. 1. vers. 6,  
7, 8, 9.

ding his fathers flocke, not farre from *Horeb*, the mountaine of the Lord, when suddenly a voice doth at once astonish and inuie him, *Moses, Moses*. 'Tshould seeme the affaires were both of necessitie and dispatch, when the person to be employed was thus prest by a double summons: what shall he doe now? *His flocke* must bee left with *Iethro* in *Midian*, and he shall to Court, there to ransom an engag'd and captiu'd Nation, from the shackles of a Tyrant; A simple designe for one season'd in the course conditions of an *Hebrew* and a *Midianite*: Men knowne more by the largenesse of their folds, than any eminence for matters of state, most of them being heardsmen, or shepheards. But see how God will extract wonders out of improbabilities, and miracles out of both: *Moses* shall first see one, & then, do many. Behold an Angel of the Lord in a flaming fire in a bush, the bush burned (saith the Text) and the Bush was not consumed. A vision as strange as the proiect he is now set vpon, and doth not so much take, as stagger him. That it burned and consumed not, rauishes his eies only, how it should burn & not consume, his intellectualls; So that he is now doubly entranced, in the sense, & in the thought. But there is more of mystery inuol'd here than the Prophecy et dreames of or discouers. God in his affaires requires both heat, and constancie: men of cold and languishing resolution are not fit subiects for his imployments, but those which can withstand the shocke of many a fiery triall; they whose zeale can burne cheerfully in the seruices of their God and not consume. *Moses*, therefore shall now to *Pharaoh*, with as many terrours as messages. Ten times hee must bid the Tyrant let *Israel* goe: euery Iniuention shall find a repulse, euery repulse, a plague, and euery plague, a wonder. Somewhat a harsh embassie to a King, and cannot be welcom'd but with a storme, whose disposition is as impatient of rebuke, as not inur'd too't. Those eares which haue been sleekt hitherto with the supple dialect

of

of the Court, (that oile of Sycophants and temporizers) will not be roug'ht now with the course phraſe of a re-prooſe, much leſſe, of menacing. There's no dallying with the eye of a cockatrice; I am ſure none, with the paw of a Lion; Ruine ſits on the brow of offended Soueraignie, each looke ſparkles indignation, and that indignation, death. *Moses* is now ſtartled at the imployment, and begins both to expoſtulate and repine. — *Who am I that I ſhould goe vnto Pharaoh? I am not eloquent, but of ſlow ſpeech and of a ſlow tongue—?* Good Lord! In a Prophet what a piece of modeltie with diſtruſt? will God employ any whom he will not accommodate? Hee hath now chace perſwaded *Moses* to his great vndertaking. The other as often manifeſts his vnwillingneſſe by excuſe, as if he would either diſpute Gods providence, or queſtion his ſupply. We find therefore this diffidence check't with a new inſinuation of rectifying all deſects. — *Who hath made mans mouth, or who makes the dumbe or the deafe, or the ſeeing, or the blinde, haue not I the Lord?* Why ſhould any further ſcruple or doubt aſſaile thee? I that am the God of the *Hebrewes* will proteſt thee; let no wauerings of *Iſrael*, or terrours of *Egypt* any way diſmay thee: particular infirmities in thine owne perſon I will mould anew to perfection, or if thoſe vacillations and ſtutterings of the tongue yet diſhearten thee, *Loe Aaron the Levite is thy brother, I know that he can ſpeake well, take him with thee, and this rod too, wherewith thou ſhalt doe wonders as dreadfull as vnpattern'd.* Deliuer *Pharaoh* roundly my commands, if he will not vndeafe his eare vpon their firſt Alarum, I will bore it with my thunder. Why ſtandeſt thou then any longer ſo diuided? *Goe now, and I will be in thy mouth, and teach thee what thou ſhalt ſay—.*

Cap. 3. 11.

Cap. 4. 10.

Cap. 4. 10.

Cap. 14. 14.

*Moses*, is diſpatch't now, hath his commiſſion ſeal'd, each partick of his meſſage punctually debucured him,

*Division.*

wherein (as in all secular and subordinate Embassies) we finde *A command, A direction, and a Promise.* The *command, Go; The Promise, I will be in thy mouth; The Direction, teach thee what thou shalt say.* So he that is singled out to any service of his God for the advantage of his Israel, must not giue backe or wauer, *Go—*. If a willing obedience second this command, God promises to assist, *I will be in thy mouth;* if there, be not dash't at the slownesse or vnprovidenesse of thy speech, *I will teach thee what thou shalt say.* Once more is there a retyred worth, which desires to sit downe to obscurity, and seemes vnwilling to the publike services of his God, hearest thou not this *profes/cere* from heauen? *Go.* But hast thou once vnderooke them? be not discourag'd, here's an —*aperiam*, too—. *I will be in thy mouth;* but am I welcom'd there with reuerence, and awe? speake boldly then, for, *Ego instruum, I will teach thee what thou shalt say—, Go then.* But let's first cleare the passage. 'Tis not my intent to shew you *Moses* here in the stormes and troubles of the *Court* and *State*, but of the *Church*. I may not bee too busie with the riddles and *Labyrinth's* of the two first; the times are both rough and touchie, I will onely shew you a farre off, how this *Proteus* and that *Camelion* vary both their *shape* and *colour*. *Moses* was indeed forty yeares a *Courtier*, and the better part of his life a *Statesman*, yet he was a *Priest* too (and so I follow him) if you dare take the authoritie of *Saint Augustine*, who though on his second booke on *Exod. 10. quest. gines* *Moses* barely *Principatum*, and *Aaron ministerium*, yet in his *Commentaries* on the 98 *Psalm*, he thus interrogates, *Si Moses Sacerdos non erat, quid erat? numquid maior Sacerdote?* and the sweet finger of *Israel*, put's *Samuel* among them that call vpon Gods Name, and *Moses* and *Aaron* amongst the *Priests*, *Psal. 99. 6.*— I haue now remou'd all rubs and obstacles, the way is smooch and passable, what should then hinder *Moses* any longer, *Go,—*.

*Aug. lib. 2. in  
Exod. quest. 10.  
Aug. in Psal. 98.*

*Com-*

*Command and obedience are the bodie and soule of humane societie, the head and foote of an establish'd Empire, Command sits as Soueraigne and hath three Scepters, by which it rules, Authoritie, Courage, Sufficiencie.*

*Obedience, as 'twere the subiect, and beares vp it's allegiance with three pillars, necessitie, profit, willingnesse. Sometimes command growes impetuous and rough, and then 'tis no more Soueraigntie but Tyrannie—. Againe, Obedience, vpon distast, is apt to murmure, and growes mutinous, and so 'tis no more a subiect, but a Rebels where they kille mutually, there is both strength and safetie; but where they scold and iarre, all growes to ruine and combustion. And this holds not onely in matters Ciuill, but in those more sacred. Command frō heauen presupposes in vs an obedience no lesse of necessitie, than will, and in God, infallibilitie both of power, and encouragement. Faintnesse of resolution, or excuse, in his high designements, are but the Teltales of a perfunctory zeale, howeuer they pretend to bashfulnesse, or humilitie. I cannot speake Lord, or, I am unworthy, were but course apologies of those that vsed them, when God had either matter for their employment, or time; And the *Quis ego Domine?* of *Moses*, here, finds so little of approbation, that it meetes a cheek; the Text will tell you in what heate and tumult, with an -- *Accensus furor lebona*, the anger of the Lord was kindled against *Moses*, and it should seeme, in such violence, that *Abulensis*, after much trauerse, and dispute makes that tergiuersation of his little lesse than a mortall sinne, &c some of the *Hebrewes* haue strangely punished it, with the losse of *Canaan*, perswading vs, the maine reason why he came northither, was his backwardnesse in obeying this — *proficiscere, Goe*. But that's a *Thalmudicall* and wilde fancie, fitter for such giddy enrolements than the eares of a learned throng. And as *Moses* may not but obey when God layes his command on him, so hee must not goe without it. *Matthew* must be called*

(b3)

from

Part 1.

Ier. 1.

Rem. 1.  
Exod. 3.

Cap. 4 4.

Toft. in cap. 4.  
Exod.

Perer. in Exod.

Mat. 9. 9.  
Gal. 1. 5.

Ier. 14.

Esay cap. 6.

5

8

5

7

Aqui. 2. 2. e.  
qu. 185. art. 1.

Greg. de Val.  
in loc. Aqui. dist.  
104. 3. par. 2.

from his receipt of customs, & he is not honor'd with a true Apostleship, who wants his — *vocatus sicut Aaron*. That of God to the Pseudo-prophets, was a fearefull Irony. — *I sent them not, but they ranne* —, voluntaries (it should seeme) find here neither countenance, nor entertainment, but whom God hath prest and sealed to this great warfare; yet the other, notwithstanding, in the field, and seasoned once in battell, the retrain is more dangerous, than the aduenture.

We finde *Esay* more actiue and forward than any of the *Prophets*, & yet that spontaneoufnesse not chid; who (as if he would anticipate the care and choise of God in his owne affaires) makes a hasty tender of his seruice, with an — *Ecce ego, mitte me*; yet, he had his former convulsions, and pangs too of feare, and diffidence; *Woe is me, for I am a man of polluted lips*. But see how God hammers and workes what he intends to file, either in person, or by substitute? an *Altar* must be the *Forge*, and a *Seraphin* the *workeman*, who with his *tongs ready*, and his *coale burning*, shall both *touch* those iniquities, and *purge them*, and then, and not till then, *beere am I, Lord, send me*. As therefore to stand still, when God sends out his *proficiscere*, argues a rustie and sullen lazinesse, so to runne when he sends not, arrogancie, and presumption. That zeale is best qualified, which hath the patience to expect God's *summons*, and then the boldnesse to doe his errand.

The Schooleman in his 2. 2. e. 185. *question*, being to deale of religious persons, straines not the *Myter* from his discourse, but moderates the *quere* by diuiding it, and thinkes to take away all scruple by making two, *whether it be lawfull to desire Ecclesiasticall honour* (*Episcopall* hee *Epithites*) or to refuse it being enioyned? *Gregorie de Valentia* (his *Amannensis* here) turnes the perspective from the obiect vpon the *Agent*, viewing as well the *partie desiring* as the *thing desired*, where, though hee descrie  
beighr

height of sufficiency in personall endowments : one Cap-  
*Pe*, in all points canonically, yet he allowes not a baste for  
 his eager appetite to feed on ; a disopinion'd vnder-valued  
 man may not desire it for the dignity, nor he that's fortune-  
 troden for the renenue. Be the person otherwise ne're  
 so compleatly accommodated, yet the irregularity in his  
 appetite strangles his oier eminencies, and so he is (at once)  
 unworthy, and incapable. Reason and conscience, will be-  
 troth Honours to desert, which yet they disuorce from the  
 immodesty and heate of the desire ; for, if *super-intendencie*  
 be in the appetite more than the office, 'tis presumption. *A-*  
*quinas* doth censur'e so, a common practise of the Gen-  
 tiles, reproou'd in the Disciples ; *Ye know their Princes*  
*loue to dominere*, Mat. 20. if the honour be superiour, 'tis  
 ambition, and so meerely pharisaicall, — *They loue the vp-*  
*permost roomes at feasts, and chiefe seats at Synagogues,*  
 Mat. 23. If the renenue, it allies to conetousnesse, and  
 differs from the sinne of *Simon Magus* thus, he proffer'd  
 money for the gifts, these conet the gifts for the mo-  
 ney.

On the other side, to reiect the *Ephod* wherewith au-  
 thority would inuest thee, checkes doubly the refuser, in  
 waies of charity, humility. Charity seekes no more her own,  
 than her neighbours good ; now the charity we owe vnto  
 our selues, prompts vs to search out — *Otium sanctum*  
 (as *Augustine* phrases it) a holy vacancie from these pub-  
 like cures, but that to the Church bindes vs to vnder-  
 goe. — *Negotium iustum*, the imposition of any iust em-  
 ployment, — *quam sarcinam si nullus imponit, intuen-*  
*da vacandum est veritati, si autem imponitur, sustinenda est*  
*propter charitatis necessitatem*, the Father in his 19. *de*  
*Ciuit. Dei. cap. 19.* Againe, humility tie's vs in obedi-  
 ence to Superiours, so that as often as we disobey them  
 we doe oppugneit, and this (in respect of God) is not  
 meeknesse, but pertinacy, — *Tunc ante Dei oculos vera est*  
*humilitas, cum ad respondendum hoc quod utiliter subire pre-*

Quar. 1.

*Aquinas ut sup.*

Matth. 23.

Quar. 2.

*Aquina. & Greg.*  
*ut sup.*

*Aug. 19. de Ciuit.*  
*D. 1. cap. 19.*

*Magn. Gregor. 1.*  
*pars 1. cap. 6.*

*capitur, pertinax non est*—, Gregory 1. part of his Pastorals  
6. Chapter.

To auoide then all occasions of publike seruice for the Church, vnder a pretence of humility or reclusenesse, speakes (too broadly) the delinquent, *refractorie*. Your *Anchoret* that digges his graue in *speculation* meereley, and your *Moale* that is earth'd wholly in an affected solitarinesse, are not liable so properly to *obscurity*, as death; such *elaboratnes* tends not to *perfection*, but *disease*; & we finde an *Apoplexy*, and *sleeps*, no lesse on their *endeauours* than in their *name*; all knowledge is dusted with them, and 'tis no more a *nurserie* of vertues, but a *Tombe*. And (indeed) such *Silkwormes* spin themselues into *Flies*, disanimate, heartlesse *Flies*, life neither for *Church*, nor *Common-wealth*. The Laurell and honour of all secular signes is the execution, and the happinesse of those sacred ones is not intail'd barely to the *knowledge* of them, but to the *fac & vines*. And that, not at *home* onely, in thy particular intendments, but *abroad* also in thy seruices for the Church; so that he that retraits at any *Alarum* or summons of his God, for the common affaires of the Church, to hugge and enioy himselve in his solitary ends, runnes himselve on the shelues of a rough censure, that of the Father to his *Dracontius*, — *Vereor ne dum propter te fugis, propter alios sis in periculo apud Dominum*. To stand by, and giue ayme onely, whil't others theore, and thou thy selfe no markman, proclaimes thy lazinetse, if not thy impotency. What a *nothing* is thy *arme*? thy *bowe*? thy *shaft*? if not *practised*, not *bent*, not *drawne* up? or if so glorious a marke, the *Church*? why *not leueld* at? either she must be vnworthy of thy trauell, or thine of her. If therefore this thy Mother implore thy aide (so *Augustine* counsels his *Endoxius*) on the one side, hand not with ambition; on the other, leane not to a lazic refusall, weigh not thine owne idlenesse with the necessities and greatnesse of her burthens, to which (whites she is in tranell)

*Alban. in Epist.  
ad Drac. Episc.  
fugient. pars 2.  
editio ultima.*

*Augu. Epist. 81.*

if two good men will administer their helpe, *Certe quomodo nasceremini non inuocaretis*; God must then inuent new waies for our new birth; the Father in his 81. Epistle ad *Edoxium*.

You see then our *Moses* may not hastily thrust himselfe vpon those weighey delignes without authority and commission from his God, and yet once summon'd, not recoile; but thus hauing his *Congedeleere* and warrant from above, wee must now account him in the place of God, God indeed, with a—*sicut*—the Text tels vs so, thrice tels vs so, God to Aaron, God to Israel, God to Pharaoh. 'Twere then too high a sacrifice to rob him of any title or prerogatiue, which should waite on the greatnesse of such a person. Let's giue him (what all ages haue) *Eminency of place, Office, their attendants, Honour, Reuenue*. I shall dwell my houre with the two first, with the latter only, in *Transitu*, and vpon the by, they being inuolued in the two former. And that I may punctually go on, I will touch first (where I should) with the *Eminency*—*Gor.*—

Which as it was sacred in the first instalement, so in the propagation most honourable to the times of *Heathens*. For *Tertullian* (speaking of the magnificence and pompe which attended their superstitions) tels vs, that their doores, and Hoasts, and Altars, and dead, and (what glorifies all) their Priests were crown'd: in his *Corona militis* cap. 10. And the first crowne which the *Romanes* vfed, was their *Spicea Corona*, given as a religious ensigne in honour of their Priests,—*Honosque is, non nisi vita finitur, & exules etiam, captoque comitatur*—sayes my *Historian*, nought but death could terminate this honour, which was their companion both in exile, and captivity. They wore the name of *Aruales Sacerdotes*, first instituted by *Romulus*, and *Acca Laurentia*, his Nurse, who, of her twelue Sonnes hauing lost one, he himselfe made vp the number with that title. But here's not all, —*Terminorum sacrum, & finium, iurgis terminandis praeant,*

(c)

Exod. 3. 4. 5.

Eminen. i. par.

Tert. de Coron. militis cap. 10.

Plin. l. 6. 3. cap. 2.

Alex. ab. Alex. lib. 1. cap. 26.

Plin. ut sup.

Numb. 16. 3.

Exod. 29. 6.

2 Tim. 2.  
Chyt. de ordin.  
minist. pag. 506.

Si Regum fulgori  
& principum Di-  
adematis inferius  
est quam si  
plumbi metallum  
ad auri fulgorem  
comparas, Ambro.  
ibid.

& interueniebant, they were the peace-makers of the time, and sate as Arbitrators in matters of contestation betweene man and man, as the great Naturalist in the 18. booke of his History, 2. chapter. And who fitter for such a morall office than the *Priest*? an honour which these worst of times allow him, though with some turbulence, and indignation: *Moses and Aaron, you take too much upon you*, was the crye of a Jew once, so 'tis now, who would manacle and confine them onely to an Ecclesiastick power, and deuest them quite of any ciuill authority, though *Moses* here had both. But 'twas not without some shew of *mysterie*, that in the robes of *Aaron* (I instance now in him, lest perchance they should cauill with his brother *Moses*) there was a crowne set upon the *Myter*, moralizing a possible coniunction at least of Minister and Magistrate in one person. And *Chytraeus* hath a patheticall obseruation from the Apostles *ὁ θεοταξείν*—denide aright, that the Metaphor was first taken from the manner of cutting or deniding the members of the host, *Leuit. 7.* where the *fat and kidneies* were burnt as a sacrifice to God, but the *breast and the shoulder* were giuen to the *Priests*: the Allegorie carries with it both weight and maiesty, here's a *breast* for counsell, and a *shoulder* for supportation in matters of gouernment. And no doubt in times of old (euen these of the Fathers) the *Sacerdos* all power, was at a great height, in equall scale with that of their honour, which was so eminent, that Saint *Ambrose* ranks not the *Myter* with the *Diadem*, but in a zealous *Hyperbole* (pardon the Epithite) preferres it, and makes this comparatiuely to the other as a *sparkle* to a *flame*, or dull *Lead* to burnisht *Gold*, in his de dignitate *Sacerdotali* cap. 2.

I may not follow the Father in his priestly *Panegiricke*, 'tis too high, and borders too much on the discipline of the triple crowne, such a crowne as ne'yer girt the temples of *King* or *Priest*, but of him that tramples on the

necke

necke of both; let such insolence inuade the right of *Potentes*, and spurne their *Crownes* and *Scepters* in the dust, whil't we seate our *Aaron* at the becke of *Moses*, but the people too at that of *Aaron*: Let the *Priesthood* doe *obey*sance, and kisse the feet of *Soueraignty*; but let not the *Laitie* turne the heele, and kicke against the sacrednelle of *Priesthood*. *S. Augustine* vpon these words of God to *Moses*, — *Tu eris illi in ijs qua ad Deum*. — Hee shall be to thee instead of a mouth, and thou shalt be to him instead of God, seemes entranc'd awhile, and bringing them to the ballance, and weighing precisely euery scruple, cries out, *Magnum Sacramentum cuius figuram gerat*, as if *Moses* were a medium betweene God and *Aaron*, and *Aaron* betweene *Moses* and the people. The morall is plaine, *Soueraignty* stands betweene God and the *Priesthood*, and the *Priesthood* betweene *Soueraignty* and the people. Howeu'r the Ceremonies due to either heretofore, in matters of *Instaulement*, stood not at such enmity as we can say they differ'd, they were both anoynted, and both crown'd; and though the authority were vnequall in respect of place, yet not of employment, Yee are full of power by the spirit of the Lord, *Micah*. 3. 8. And *Elisba* could once tell the King, He should know there was a Prophet in *Israel*, 2 *King*. 5. 8. And in matters of preservation God was as zealous for the safety of these as them, — *Touch not mine anointed, and doe my Prophets no harme*, *Psal.* 105.

But let not my zeale to the *Priest* dispriuiledge my allegiance to my King. I speake not this to set vp *Moses* in competition with *Pharaoh*, or riuall the dignity of the *Priesthood* with that of *Soueraignty*; but to mind you in what lustre it sometimes shin'd, & how the times now conspire to cloud that glory.

The dayes haue beene, when the *Laitie* was ambitious, not onely of the title of a *Priest*, but the office: for *Eusebius* examples in many of them, who thrusting vpon Bishops of primitive times, *Statim concionandi munus*

Exod. 4. 16.

Aug. lib. 2. Exod.  
10. quæst.

Tert. lib. de Mo-  
nog. cap. 12.

obierunt, in his lib. 6. cap. 15. And *Tertullian* (speaking of the insolencies and taunts which the *Laiety* then put vpon the *Priesthood*) tells vs that they *iusified* their mallice & iniuries to the *Priest*, by *vsurping the name*, or *prophaning* rather, — *Quum extollimur & inflamur aduersus clerum; tunc omnes Sacerdotes, quia Sacerdotes nos Deo, & Patri fecit, quum ad perequationem discipline Sacerdotalis promouamur, deponimus infulus, & pares sumus*; in his booke de *Monogamia*, cap. 12.

It should seeme then the *office* and *name* past honourably through all ages, euen those of *Infidels*, though the *person* were sometimes exposed to the persecutions of the time, and suffered vnder the blasphemies of v<sup>n</sup>christian tongues; but now the very *title* growes barbarous, and he thinkes he hath wittily discountenanced the greatnes of the calling, that can baffle the *professour* with the name of *Priest*. But these, whil't they intend to wound, they honour vs, and wee account them no scarres, but *glories*. Let such children mocke on the *Prophet*, the euent (I beleeue) will proue as horrid as that of old, will you tremble to heare it spoken? you may reade it then, and look pale too, in 2 *King*. 2. 24.

Office 2.

1 Tim. 3. 1.  
Lib. 19. Ciuit. Dei  
cap. 19.

May it please you now, turne your eyes from the *dignity*, and reflect vpon the *office*. The *office*, a task e indeed, such a one as should rather prouoke our *endeavourrs*, than *appetites*. If any man desire the office of a *Bishop* (let's awhile leaue the word *Priest*, and fasten vpon this, the authority may beare it out the better) desires a good worke, 1 Tim. 3. 1. *Quia nomen operis est, non honoris* (as *Augustine* glosses it) 'tis a name of worke, not honour; a worke no lesse fearefull, than laborious, no where better figur'd than by *Moses*, here, to *Pharaoh*, repriuing *Israel* from *Egypt*, from which 'tis scarce any way differenc'd, but in the difficulty, and therein it exceeds the *type*; difficulty worthy the trauell of the best, were not those labours shoulder'd

shoulder'd and thrust on by vaine-glory. *Iſſac cathedra cupientem ſe, & audacter expetemi; non requirit, ſed ornatum, ſed eruditum*— So *Valentia* vpon *Aquine*. — This chaire of *Mofes* is no ſeat of ambition, but deſert, it hates either an intruder, or purſuer; He that gaineſ it by couetouſneſſe, or bold deſire, doth not poſſeſſe, but inuade it, and 'tis not ſo much his by right of inheritance, as vſurpation.

Theſe honors ſawne onely vpon humble worths, men clad & harnell'd with double eminencie, of life, of learning, thoſe whoſe vertues haue aduanc'd them aboue the ordinary leuell and pitch of popularity. Yet to theſe neither without this proſciſcere— to *Mofes*, *Gôr*. *Clemens* in his firſt Epiſtle, will perſwade you: 'tis the conſeſion of *Saint Peter*. *Auguſtine* goes farther, — *Locus ſuperior ſine quo populus regi non poteſt, et ſi adminiſtretur vt decet, tamen indecenter appetitur*— Suppose the man worthy of this place of Eminencie, & comes home in matters of adminiſtration, yet he is to blame in thoſe of appetite; for the deſire laies open his unworthineſſe, and the School-man will not flatter him, but concludes it plainly for a mortall ſinne. And if we may gueſſe at the child by the parent, it beſt countenanceth leuety, or arrogance, neuer read to be the proper ſeedes of any vertue. Notwithſtanding this deſire (ſometimes) comes not within the compaſſe of preſumption, if the worke be the obieſt of our appetite, and not the honour, or, if the honour, not the reueneue, — *Appetere coſtitudinem Epiſcopalem, non eſt ſemper præſumptio, ſed appetere Epiſcopatum, ratione coſtitudinis, appetit enim coſtitudinem, ſupra dignitatem*— *Gregorie* will haue it ſo. Howeuer, if it pleaſe you to glance on my former quotation from the Apoſtle, 'twill not ſo much whet your appetite, as grauell it; for firſt *Beza* limits the deſire, *If any man deſire?* and 'tis not meant — *de ambitu*— of the appetite, or ambition to get the See, but *de animo*, of the earneſt deſire to benefit the Church, or ad-

*Greg. de Val.*  
in 2<sup>a</sup>. 2<sup>a</sup>. diſp. 10.  
¶ 3. part. 2.

*Lib. 19. de Ciuit.*  
*Dei, cap. 19.*

*Greg. de Val.*  
vſ ſupra.

*Part. 1. Paſtor.*  
*cap. 8.*

*1 Tim 3. 1.*  
*Beza in locum.*

Greg Naz in  
presat. Apol.  
Athanas in epist.  
ad Dracont.  
Epist. fug. et  
Gloss. in prim.  
Euag. Marc.

Part. 2. pass. c. 3.

mit the words will carry that interpretation, yet the commendation which is annexed truces with the *werke*, not the *desire*, — *Bonum opus desiderat* —, not — *benè desiderat* —, though it be good what he desires, yet hee doth not well to desire it. Men vnworthy of what they sue for, onely because they sue for it. And this in Primitive times hath occasioned in many no lesse a modestie than vnwillingnesse in those sacred vndertakings, when the Fathers, with a kind of reluctancie and feare, were towed on to these high imployments. Nay some, whether through maiestie of the place, or roughnesse of the times, or guilt of their owne weakenesse, haue panted and breath'd short in their desires to this great enterprize, and at length exchanging the honour for an exile. *Naxianzen* flies into *Pontus*; *Dracontius*, into the skirts of *Alexandria*: and it is tradition'd me by *Aquinas*, (and he quotes *Saint Ierome* for it) that *Saint Marke* cut off his thumbe, *Ut Sacerdotio reprobis haberetur* — They are the Schoolemans owne words in his 2<sup>a</sup>. 2<sup>a</sup>. *quest.* 185. *Artic.* 1. But 'twill not be amisse here to take *Saint Ambrose* — *quoniam notandum* — with vs; that these things were done in the Churches great extremities, when he that was — *primus in presbyterio*, was — *primus in Martyrio*. 'Twould require the temper of a braue resolution, and a better zeale, to desire this *Bonum opus*, when 'twas made the roughstone and furnace of mens faith and constancie, not only in leading others to the stake, but their own suffering where they were to be a voluntary *Holocaust*, and sacrifice to the Church, there to remaine a monument of their Religion, and others tyranny. 'Tis true, Histories haue furnished vs with examples of some which haue renounc'd an Empire, and (which is strange) a Popedome; *Dioclesian* did one, and *Celestinus*, t'other. The times (we may suppose) were blustering, and the reuenewes thin at *Rome*, when the honor of the chaire, was at once not desir'd and scorn'd. No proiect now vnlist'd, no stratagem vndig'd for;

for ; no reach of policie vnfathom'd for the compassing of that great *See*, though by synister, though by diuellish attempt, nay, that's the chiefe engine by which it works. *Tiberius* could once tell a Prince of the *Celts*, that *Rome* had a sword for her conquest, not an *Apothecaries shop*; now they are both too little ; *Sword*, and *poyson*, and *massacre*, and *Pistoll*, and *knife*, and *powder*, for the purchase ( or at least the strengthening ) of the *triple crowne*.

And I would *Machiauell* had rendezuou'd only in *Iesuited Territories*, and not knockt at the gates of *Protestant Dominions*; 'tis to be fear'd he hath *Factors* neerer home, those which not onely know the backdoores to the *Staffe*, and *Myter*, but are acquainted with the *locke*, which if they cannot force or picke by the finger of policie or greatnesse, they turne with that golden key which at once opens a way to a purchas'd honour, and a ruine.

Ambition whither wilt thou ? nay, where wilt thou not ? to the pinnacle of the *Temple* for the glory of the world, though thou tumble for it to thy eternall ruine.

The Greeke Philosopher will beg of the gods, that he may behold the *Sunne* so neere, as to comprehend the forme, beautie, greatnesse of it, and afterwards he cares not if hee burne, as if there were no such *Martyrdome*, as what *Ambition* fires. *Occidar modo imperet*—, was the resolution of *Agrippina* for her *Nero*; but loe, how the euent crownes the vnsatiatenesse of her desires ? He gaines the kingdome, and first dig'd out those bowels which had fostered him, and then that heart which was the throne of such an aspiring thought ; cruelty shall I call it, or iustice, when the vaine glory of the mother was penanc'd with the vnnaturalnesse of the son. Thus lostie mindes ( furnisht with a strong hope of the successe of their delignes ) haue embark't themselves into great actions, and preposing humane ends, as scales to their high thoughts, haue bin waisted into strange promotions, but after they haue (a while) spangl'd in that their firmament

of

*Eudoxus.*

*Tacit. Annals.*

of honour, they become falling starres, and so the successe prooues as inglorious as the enterprise was bold, and desperate. We haue seldome met with any eminency that was sodaine and permanent: Those which in their dawne of *Fortune* breake so gloriously, meet with a sterme at noone, or else a cloud at night. The Sunne that rises in a grey and *sullen* morne, sets clearest; and indeed *ambition* is too hastie, and is hurried violently to the end it aims at without cauteulousnesse and circumspection to the meane; but humilitie hath a calme and temperate pace, and stoopes it along in a gentle posture, yet at length attaines her marke, but slowly, as if it went vnwilling to honour, and slighted those proffers which others sue for. I enuie *Scipio Africanus*, and *Marcus Portius* (you know whose 'tis, *Traianus* to *Plutarch*) more for contempt of offices, than the victories they haue wonne, because a conquerour for the most part is in *Fortunes* power, but the contempt of offices liu'd in prudence. Will you heare the paraphrase? *Tacitus* giue's it, *Sapientibus cupido gloria nonissima, exuitur*—Wisemen are so little in the drift of honor that they loath the sent, 'tis the vanitie, they last put off, and there was a time when a modest refusall of them, was no by-way to them; for this shadow once followed, flies, but fled, followes—*primatus fugientem desiderat, desideratum horret*, saies the Father. 'Tis a trick of primacie to fawne where 'tis not croocht too, but looke coy where it's ouer courted, like some weather-cocks which in a constant and churlish wind beake fairely towards vs, but in a wanton blast, turne taile.

Hence it is that in matters of authoritie, and preheminence, pride hath for the most part the foile, humilitie the conquest, that stoopes basely to the title, or the profit, and looies either, This in a modest distance keeps a loose, till worth inuite it, and at length gaires both; so that it is in wayes of promotion, as in some water-works, where one Engine raises it to make it fall more violently, another

*Cbrist Hom. 35.  
in Matth.*

1 Pet. 5. 6.

another beats it downe that it might mount higher. The aduise then of S. Peter comes seasonably here, — *Humble your selues vnder the mighty hand of God, that hee may exalt you in due time.* The words are not without their strength of emphasis, here is an — *humilisamini* — crown'd with an — *et exaltet*, humble your selues, that he may exalt, as if *humilitie* were so necessary a disposition to preferment, that without it God might not exalt. But soft, Impostor; Thou which iuglest both with God and with the times, I call not that *humility* which is typ'd in the downefall of the looke, or the affected crindge and posture of the bodie, but the kneec of the inward man, w<sup>ch</sup> the Wiseman of old called *the character of an holy soule, leading noble hart: slowly to the feasts of friends, but speedily to their succour in calamities*; So that true meekenesse is retin'd with a double worth, *charity, resolution*; And the Philosopher will tell you, 'tis *A vertue belongs to the courageous part of the soule, seated betwene two base extreames, Pusillanimity, Arrogance. No Buffone, and yet no Baster*, supporting sometimes iniuries, not out of cowardice, but *Patience*, allaying all tumults and instigations of the soule to reuenge or choller, not expos'd to any violence of passion, but as *temperate in disposition, as settled*; no waue in her designe, nor tempest in her thought; she is all calme, not a wind so rough as to moue a storme either in her minde or action. But there is a *squint-eyed humilitie*, which casts one way, and points another; the looke is dejected, still groveling towards the earth, and with such a dresse of mortification, as if it desired no more of it, than would serue it for a graue; when the thought measures out a Diocesse, or labours on some greater proiect, which gain'd the countenance is chear'd, the bodie droopes not, and he can now safely iust it with that old Abbor,

*Quarebam prius clauus monasterij,  
Quibus inuentis, nunc rectus incedo.*

(d)

And

Plato in Timaeo.

Seneca.

Iunior, Sat. 1.

Aug. Epist. 64.  
ad Aurel.

And this subtile Navigator neuer steeres as he sets his compasse; the looke (haply) points you to a formall meekenesse, but the thought still coasts vpon Ambition; yet this gluttonous desire seldome anchors any where, but goes on still with a full saile, till 'e'ath compassed the cape tis bound for, — *Habet hoc vitium omnis ambitio, non respicit*, The thirst of Eminencie is headstrong, and runs with a loose bridle. 'Tis to see much below satietie, that it still desires, nay 'tis hungry euen in surfet, and is sharpen'd with the fruition of that it coueted; so that the birch of this title is but the conception of another, one honour roomes not the greatnesse of his thought, our Aaron is not contented with an *Ephod*, the rod of *Moses*, would doe well too; Authoritie is sleighted, discipline false, and corruption crept strangely into the times, but

— *O fortunatam me consule, Romam*. What should a mercifull worth doe with a Consulship? 'tis a place for thunder, not clemencie, one that can strike dead exorbitancie with the furrowes of the brow, and quell all vice with the tempest of a looke, one that can both vnsheath the sword of authoritie, and brandish it, if not to *reformation*, yet to *ruine*; Thus he would make gouernment the stale both of his pride and Tyranny, his proiects are loftily-cruell, so are his actions too, yet still in a hot sent of promotion, wch (if they want a trumpet for others commendation) shall borrow one from his owne, and so at once applaud his designes, and iustifie them. And indeed this titillation and itch of honour, if it once finde in the bosome of the receiuer a faire admittance, doth smoothly insinuate and cheat vpon the powers of Reason. But when 'tis throughly seared and enthron'd there, 'tis no more a guest but a Tyrant, and leaues the possessor, not a master, but a captiue, and in this case, I know not whether Saint *Augustine* will pittie his *Aurelius*, or excuse him, — *Etsi eniquam facile sit gloriam non cupere dum negatur, difficile est ea non delectari cum offertur* — in his

64 Epistle. However the Father seemes there to pleade onely for the delight in glories offer'd, not in the vniust prosecution of those denied. But our *humble-arrogant* walkes not to his temple of honory by that of vertue, but inuasion; and of some of his colleagues, the Fathers complain'd of old, *Qui nequaquam diuinitus vocati, sed sua cupiditate accensi, culmen regimini rapiunt potius, quam affequentur* 'Tis Saint Gregories line, and a strong one too, such a one as the Prophet once last' Iudah with, Ho. 8.4. *They haue set up a King but not by me, they would make a Ruler, I knew it not.* Would you haue a more punctuall character, that of the Pharisees is most apposite: They loue greetings in the markets, and to be called of men, *Rabbi, Rabbi, Matth. 23. 7.* Denout cruelty, Religion arrogance (the Father will make it our) *Ob pietatem miseri, ob splendorem insalices*, in his Apologic first Oration 44. pag.

But I haue followed *Moses* too long as a Magistrate, I must now a while as a Priest, and (what I exchang'd him for) a Bishop. I shall not trauell farre, e're I descry them both in a full careere, not farr from the roade I left the Magistrate, *Ambition*, but in a more couert, and vntrouen way; a way, howeuer doubly obnoxious to the passenger, because *unwarrantable*, because *forbidden*; no authoritie for his progresse, no Letters patents from heauen, no *proficiscere* from his God. Goe, yet he ruines, runnes without command, nay against it, treble against it, against that, *non dominantes in olerum*—, seed, But not as Lords ouer Gods heritage, but ensamples, and against that *nolite magistri*, be not masters, knowing you shall receiue the greater condemnation; nay against the direct prohibition of Christ to his Disciples, —*Will there be any great among you—, 1<sup>o</sup> vñs dñs, let him be your seruant.* 'Tis high time then this bladder were a little prick't, and this impostume launc'd. The body of the Church desire's it, cries for't, shee is sicke, sicke euen vnto death, yet no

( d 2 )      Physitian

Greg. part. 1.  
pass. cap. 2.

Hof. 8.4.

Mat. 23.

Greg. Naz. in  
praefat. Apol.  
edict. lat.

1 Per. 5.3.  
Iam. 3.1.

Matth 20.27.

Physician in *Israel* will administer, will? durst not; Wee are growne so emasculate, and pallie-strooken, in waies of reprehension, the times so censorious, and in a lust of noueltie, that this mount of God which was wont to send out lightnings and thunder to the *Israelites* below, is now growne a terrour to the *Moses* that shall climbe it. And whereas the Pulpit hath beene formerly our Tribunal to iudge and sentence the lapses and deprauations of the people, they haue made at length a bar for our own arraignment, & their doome or mercy passes on vs, as we shall please or not please, but the verdict runnes much to the fancy of the censurer, which is commonly as barbarous and wilde, as he that giues it. Discourses (and I am sorry I cannot call them Sermons) are so sleeke, and wooing for applause, the cares of the times so coy, and pickt for accuratenesse, that to be plaine or home, entitles the speaker to rudenesse or stoicisme, each offer'd annotation is a barbarisme, and euery reproofe a libell. The hewing downe of a glorious vice, or the whipping of a sinne in scarlet, *Premunires* him that doth it, and hee growes a tributary and slaue to the frownes and dishonours of the time, — *Vnde illa priorum* — *scribendi quodcunque animo flagrante liberet* — *Simplicitas*? 'Tshould seeme Antiquitie had a priuiledge of venting any thing that proceeded from the simplicitie and truth of an honest breast; But the thoughts of aftertimes were choak't with a — *non audeo dicere* —, sincerity was turn'd bankrupt, and truth an exile, plaine-dealing, pertinacie, and zeale, madnesse. But what, shall *Moses* here be tongue-tyed, shall he stutter in the Messages of his God? — *Quid refert distis ignoscat Mutius annon?* Pusillanimity and dejectednesse of spirit in the employment of thy Maker, is the basest degree of cowardise; for my part, I haue set vp my resolution with that of *S. Bernard*: *Quid me loqui pudeat. quod illis non puduit facere? si pudeat audire quod impudenter egerunt, non pudeat emendare quod libenter non audiant.*

Lec

*Imen Sal. x.*

*In. ibid.*

*Ad Fulc. Epist. 2.*

Let me tell howeuer this child of vaine-glory, that no touch of malecontentednesse, or spirit of inuention puts me on the iustice of these complaints; But that which the deuout Abbot calls, *patient anger, humble indignation* — euen that charity wherewith he catechiz'd his ambitious pupill, — *Quæ tibi condolet, quamuis non dolenti, quæ tibi misereatur, licet non miserabili, & inde magis dolet, quod cum sis dolendus, non doles, & inde magis misereatur, quod cum miser sis, miserabilis non es, vult te tuum scire dolorem, vt iam non habeas unde dolere, vult te tuam scire miseriam, vt incipias miser non esse,* in his 2 Epistle, *Ad Fulconem*—.

Bern. ad Fulc;  
epist. 2.

I neuer yet enuied the prosperity of any, I haue sometimes wond'red at their waies of aduancement, and now haue traçt them, and finde a double staire by which they ascend, & *ale. policie*, — (please you to translate the termes, you may, they will beare the christning) *Faction, Simony*—, one of the chiefe meanes to gaine preferment, is, to crie downe the way to it. And he that will haue three liuings, must first preach violently against two. Non-residency must be a capitall and indispensable crime. Pluralities, damn'd, till they be either offer'd, or posselt, when the fish is caught, what makes the net here then? away with it; the question is stated on to'ther side, *A double Benefice is but one living*, and that swallowed with as little reluctance, as 'twas but now thundred against, with all the bitterness that the power of virulence could suggest; all's well now, the conscience is at peace, and (what is strange) the tongue too. Ere long, Non-residency hangs nor in the teeth, but that is easily put off, for the honour of *Nicodemus*, — *To be a great Master in Israel*, — *Si violandum sit ius, regnandi causa violandum*, — what matter's it for iustice so we gaine an Empire? or for equity so we may insult? The application needs no skrew, 'twill come home of it's owne accord to the murmurings of the guilt

Sueton.

ty bofome; In the meane time it much flaggers mee, to fee the reconcilment of two vertuous friends with a bafe aduersary? a Saint in the countenance, an Angell in the tongue, with an Hypocrite at the heart.

Thus (beloued) vpon eafie enquiry wee may as well defcrie an equiuocation in the looke, as in the word, and he that can art it handfomely in wayes of difsimulation, hath not fo much two tongues, as two faces; one looks towards the world, where demureneffe laies on her paint and colour, and this oftentimes deludes, shamefully deludes; the other towards heauen, and that's but courfely dawb'd in refpect of it, for the eye of the Almighty cannot be dazell'd, that will defcrie her furrowes and deformities, and at length giue her a reward answerable to the defert, *her portion with the Hypocrite*, and there I leaue it.

This fruitlefle and pernicious branch prun'd, and lopp'd off, t'other buds, no leffe dangerous than that, and yet more flourishing, it fprouts now to fuch a bredth and height, that it hath almoft ouershadowed the body of the Church, infomuch, that the Fowles of the aire lodge in the branches thereof. No Vulture or Rauē (emblemes of rapine and greedineffe) though they deuoure and hauock it (fo they haue a tricke of merchandizing) but nefts and perches there; nay fcarce an Owle or Buzzard (now the metaphors of dulneffe and fimplyciry) but hoots and reuels there. Times more than calamitous, when the inheritance and patrimony of the Church, fhall be thus leas'd out to *auarice* and *folly*, when thofe her honors which the entailles vpon defert, fhall be heaped vpon a golden ignorant, who rudely treads on thofe facred prerogatiues, without any warranted *profeflere* frō God or man. We find *Mofes* trembling here, though encourag'd both by the perfuafion and command of the Almighty, — *Et infirmus*

*infringisq; ut honoris omnia suscipiat; anhelat, et qui adca-  
sum valde vegetor ex proprijs, bumeris libenter apprimens in  
ponderibus submittit alienis.* — Tis Gregories complaint  
in the 1. part of his Pastorall, chapter 7.

Greg. par. 1. part.  
cap. 7.

Strange monument of weaknesse! hee that reeles vnder his owne burthen, stoopes to be oppressd with the weight of others, and loe how he tumbles to a mortall sinne (The Schoolemen doth stile it so) directly opposite to a paire of verrues, *justice, charity, vniuers*, that the reuenues due to worth should be pack'd vpon bulcklesse and vnable persons, and *uncharitable* for him to vnder take the guidance and pasturing of a flocke who was neuer train'd vp in the conditions of a shepherd. Neither is he an enemy onely of a double verue, but a companion of two such sinnes which seeme to brane, and date the Almighty to reuenge on the prophaner, *Intrusion, periuie*; first, in rubbing on the profession not legitimately call'd, then in purchasing her honours. Yet there are which can say with the Disciple — *Master, we haue left all and followed thee* — our birth-right for the Church; left did I say? sold it, exchanged the possessions of our Fathers (their vineyard) to purchase thine; and in stead of that peny which thou giuest in lieu of a Crowne and recompence to thy labourer, we haue giuen thousand to be posselt one, and so, thou not hiring vs, wee haue it. But heare S. Bernard schooling his *Eugenius*, and doe not so much blush as tremble, — *Quis mihi det, antequam moriar videre ecclesiam Dei sicut in diebus antiquis quando Apostoli laxabant retia in capturam, non auri, sed animarum! quam cupio te illius hereditare vocem cuius adeptus es sedem? Pecunia tua tecum in perditionem.* — O vaxtonitru! The Abbot goes on deuoutly in the 238. Epistle ad *Eugenium*.

Greg. de Val.  
in 2. 2c.  
Aquidist. 10. q. 3  
p. 116. 2.

Bern. epist. 238.  
ad Eug.

If that Father be too calme and modest in his reproofe,  
and

*Amb. de dign.  
sacerd. cap. 5.*

and cannot rouse blond in the cheekes of the delinquent: *S. Ambrose* shall startle it, or else scare you with the vision of *Simon Magnus*, or *Gebazi*,—*Qui non timen-tes illud Petri, aut Elizei, Sacerdotalem defamant ho-norem, sanflique Episcopatus gratiam pecunij coemerant*; in his *de dignitate Sacerdotalis cap. 5.*

And indeed, in waies of sufficiency and worth, 'tis the—*si nil attuleris*—damp's the preferment; The age can instance, in some languishing and weak in their intelle-ctuals, men without sap or kernell, who (having their store-house well fraught with that *white and red earth*) have stumbled on the glories of the time, as if fortune would make them happy in despite of vertue; when others of Christs followers (were truly his Disci-ples) are sent abroad with their—*its & predicate*—bare-footed, without bag or scrip, but their Commission large—*Omni creature*—the wide world is their place of resi-dence, no particular roose to shelter them, or place of re-tiredness to lay their head in. Nay some that have serv'd a triple Apprentiship to Arts and Sciences, and spent in these our *Athens* the strength of their time and patrimo-nie, men throughly ballad'd for those high designs, well kern'd both in yeeres and iudgement, he mouldring for non-employment, and dastie for slownesse of promotion; when others of cheape and thin abilities, men without growth or bud of knowledge, have met with the honours of advancement, and trample on those dejected booke-wormes which dissolve themselves into industry for the service of their Church, yet meet neither with her pompe, nor her revenue; nay, some that have wasted their Lampe, are burnt their Taper to an inch of yeeres, have spent those fortunes in the travail's of Divinity, wch would largely have accommodated them for more se-cular courses, and enforced to retire themselves to the solitariness of some ten-pound Cure, and so spin out the

he hath suffer'd strangely in the censures of the world) somewhat windy, & tempestuous, but such as had authority onely from the tongue, not the heart, and as soone ore-blowne, as occasion'd, nought else but a greene lease in a flame, crack't, sparkled, and so out. His rule of friendship the best, not popular, but choice, & there too, where it found truth, no glosse; there vnshooke, nobly-constant, his, both in his heart, & in his purse; not in his purse, (as *Seneca* writes of *Sicilius*, where nought could be extracted but an hundred vpon a hundred) or as your *Hackney* Mynt-men for the most part doe, ten vpon the same number, but that trebled, many times, for nothing, as the clemency of some vnpersecuting scroles can testifie. His contribution, and beneuolence in way of almes, rather powr'd out, than giuen, as if pouerty had beene the object of his profusenesse, not of his reliefe; yet that without froth of ostentation, without reference to merit, on the grounds of a true charity. His Religion (wherein the world thought hee had wau'd and totter'd) vpon his accounts to God, and his enlargements and declarations to his friends, on his death-bed, fast to the Church of *England*; which, (though in the last act) was beleager'd by some emaculate suggestions, yet, blessed be the circumspection of a carefull Sonne, it stood vn batter'd, and in that loialty, and strength, he penitently gaue vp his soule into the hands of his Redeemer.

And now hee is gone, let his imperfections follow, and the memory of them rot, and moulder with his body; hee had many, some preualent; and (good Lord) which of vs haue not in a large proportion! But they are our earthy and dusty, and ashy part, so they were his; let them then be buried with him; shouell them into his graue; earth to earth, ashes to ashes, dust to dust; let them spring no more,

to the soyling and dishonour of his name, or our  
owne vncharitablenesse, but let his ashes rest in  
peace; for hee is now—*Gone to his long*  
*home, and the mourners haue walke*  
*for him about the streets.*

*Gloria in excelsis Deo.*

*Amen.*

*F I N I S.*

